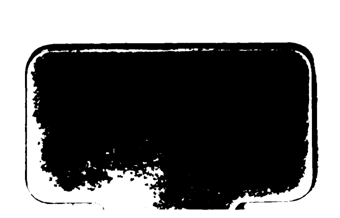


THE

MINISTRY OF WORDS, &c.

B. A. SIMON.


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IN

ASSERTING AND DEFENDING THE TRUTH.

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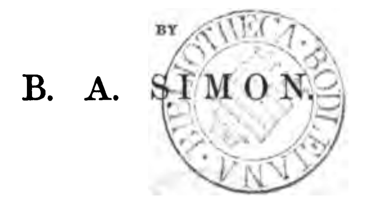
MINISTRY OF ORIGINAL WORDS

IN

ASSERTING AND DEFENDING THE TRUTH.

BY

B. A. SIMON.



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CONTENTS.

The matter (from various writers) which should have formed an Appendix, will appear in a Supplementary Volume, consisting of subjects directly or indirectly bearing on those above indicated.

INTRODUCTORY REMARKS.

"TRUTH FIGHTS WITH ITS OWN WEAPONS."

TRUTH—the supreme authority to which enlightened reason is ever ready to respond—would now meet and *reward* that inquiry after the *real* and the *trustworthy* which now happily prevails. "Enquiry stands stirring up the depths of the *heart;* vexing minds, breaking idols, and compelling all the good and the true to *know* what it is they believe, and to accept with their faith something *more* than a form of words."*

Coincident with the present spirit of inquiry, we have the following announcement of a truth-loving mind: "It will indeed repay you far better than you can easily believe. I am sure, at least, that for many a young man, his *first discovery of the fact that words are living powers,* has been like the *dropping* of scales from his eyes; like the acquiring of *another* sense, or the introduction into a *new* world. He is never able to cease wondering at the moral marvels that surround him on every side, and ever *reveal themselves* more and more to his gaze."†

Another observation, suggestive of the special duties involved in an era of *transition,* is invaluable at the present time: "Beyond a question, in the appointments of highest wisdom, there are certain cardinal epochs in the world's history in which, far more than at other times, *new moral and spiritual forces begin* to work, and to *stir up society from its central depths.*"†

* "The *particular* means of supplying the religious *wants* of the age are being developed of themselves. Individuals are working out questions which churchmen have never dreamt of."—*The Times.*

† DEAN TRENCH On Words.

The discovery of the *fact* that "words are living powers," acquires immense significance in relation to the *original* form of speech—that "mother which gives to all and borrows from none;" in whose sacred accents were first *uttered* and *heard* the *first* promise; in whose primæval characters were first *recorded* the will of the Supreme;—in which the earlier and later witnesses to truth recorded "the Law and the Testimony" for all time—and in which regenerate men shall one day "call on the name of Jehovah, and serve Him with one consent."*

Should this renewed application of "the key of knowledge" make manifest to inner consciousness that the testimony of the earlier and later witnesses to Truth is a unity, alike inviolable in spirit and in structure—"*the Scriptures cannot be broken*"—an all-important object will thus have been attained—that of reclaiming the *primæval faith once delivered* to its *rightful pre-eminence,* as the household light of our Lord; and a sacred duty shall have been performed, to those whose "*debtors* we are" for *all our spiritual blessings* —that of having cleared away the accumulated lumber which dark ages have heaped upon the grievously-disfigured FOUNDATION:—thus not only hindering the approach, but justifying the non-acceptance of a *foreign intervention.* Alas, it is too true that, as the result of *interventional authority,* their own present condition is deplorably *negative;* but surely, as nothing is gained by an exchange of straw for stubble, it were better that those who seek their good should, —in the *removal* of existing impediments and stumbling-blocks—*prepare* the way for its acceptance. To them, not negative but positive, has been assigned. Truth, by them recognised as a power, must not only make them free from the inherent, contracted, and educational evils of their present condition, but *fortify* and *arm* them with its own weapons, in their conflict with the powers of darkness, and more especially in that last terrible *trial of heart loyalty* which awaits them.

* Zephaniah; *literally,* "one shoulder."

Sad indeed were it, that those whose mission it is to bring *healing* to the distracted nations; should resign themselves to that invalid state, the continual plaint of which, amongst ourselves, as professing Christians, is,—"*There is no health in us.*" To them and to us the call now is, "*Awake to righteousness*, and sin not"—to both, the invitation is, "*Return*" *to the life-giving* "*Fountain*," whence we are alike to draw that invigoration of which we both so greatly stand in need.

It has been well remarked, that the breaking down of the rabbinical "fence" by Mendelssohn, was too negative to promise salutary results. Something *positive* was wanted to fill the void thus occasioned; and what so spirit-stirring as the direct life-touch of those very words in which, to the question, "Whom shall we send, and who will go for us?" Isaiah—touched by the altar-fire—readily responded, "Here am I, send me"?

"Enquiry," which has been publicly announced as "the rule," cannot, surely, find an exception in that seat of theological study, where an idolised vestige of heathendom has hitherto maintained its baleful ascendancy, alike over Truth, reason, and common sense—"a thing," nevertheless, like the worshipped image that fell from Jupiter, "not to be spoken against." It is high time that theology, in subordination to and alliance with Truth, should make itself respected as the uncompromising champion of the real and the true.

Students at the present time especially require to hold fast to the Divine Standard, by which character and doctrine are alike to be tested. Thus only shall they be enabled to resist the evil influences around them, even should these act through the superiors and teachers to whom they are expected to look up as examples, but whose intuitions, and the opinions based on these, are as misleading as they are pernicious.

"To the Law and to the Testimony, if they speak not according to this Word it is because there is no light in them." Hence, while with deep regret they see those who should have led them onward and upward, themselves drifting

back—if not already engulphed in dark age infallibility—and again, while they mark the devastating operation of the Ideological school, making shipwreck of the faith founded on historical facts, past and future; they, with the Divine Chart in their own hand, are happily enabled to steer clear of both dangers.

The intelligent student, aware that an era of transition necessarily involves unwonted requirements, is earnestly desirous to be prepared for the due recognition and discharge of these. Well knowing that Truth is, alike in its nature and character, impregnable, his anxiety is rather that others may be led to know this axiom, than that they should deem its result less than triumphant. To such an one, it is not more surprising that stagnant theology should give birth to certain kinds of ephemera—Neologists, Materialists, Pantheists, Ideologists, Transcendentalists, Incredulaists, Spiritualists, Nihilists—than that a stagnant pool should engender and make manifest its offensiveness in the many odious activities which, under the noon-day sun, disport themselves on its surface.*

The virtual boast of inflated presumption is ever the same: "Our lips are our own; with our mouth we will prevail; who is ruler over us?" If a church dignitary of this description took leave to "prate with malicious words" against the sound doctrine and illustrative character of John, the beloved disciple; a like-minded church functionary may choose to make himself notorious in prating against the *real*

* Havernich remarks, that Neological criticism has confounded the simplest and almost proverbial rules; while of the Ideologists—in the exercise of their innate self-love described as "the verifying faculty"—it has been well observed: "To sit calmly in our studies, to give force and meaning to the faltering utterance of inspired men; to correct the logic of an apostle; to clear up the misconceptions of an evangelist; and to do this without dust and toil—without versions, without anxieties about the meaning of particles, or humiliation at the discovery of *lacking* scholarship—is the temptation held out; and the *weak*, the *vain*, the *ignorant*, and the *prejudiced* are clearly proving themselves unable to resist it."—Lecture IX. *Aids to Faith.*

and the *trustworthy*, as recorded by Moses, the inspired historian. If *thus*, at the opening of the mediæval times, Diotrephes initiated "*the mystery of iniquity*," *thus* also may Colenso make manifest the "*fully dry*" development of that same *mystery*, now judgment-ripe on the field of Christendom. Truth does not resist. In the calm immobility of long forbearance is its strength. The Sun of Righteousness is as open to the antagonism of flimsy critics—who "neither understand what they say, nor whereof they affirm"—as the candle-flame is open to the onslaught of incredulous moths.

The faculty of *discrimination* is ever characteristic of enlightened reason. The following extract is worthy of consideration at the present time, more especially when *translated* terms (which *misrepresent* the truth-asserting power of original words) serve as a ground for the endless controversies to which, as *anomalies*, they give rise :—

"Ask, then, words *what* THEY *mean*, that you may deliver yourselves, and help to deliver others, from the tyranny of words, and from the strife of word-warriors."* The writer adds: "How great a part of wisdom it is to be able to distinguish between those things by speech, which by *nature* differ, but which have been hitherto confused in our minds; and perhaps there is no power so surely indicative of a high and accurate training of the intellectual faculties."†

In some recent instances of critical inquiry, the want of discrimination has grievously confounded the "precious with the vile"—the *ointment*, in itself essentially good—with the

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* TRENCH On Words.

† Language is, in fact, the great, oftentimes the only, connecting link between the present and the remotest past; an ark riding above waterfloods that have swept away every other landmark and memorial of ages and generations. Far beyond all written records in a language, the language itself stretches back and offers itself for our investigation —"the pedigree of nations," as Johnson calls it—itself a far more ancient monument and document than any writing which it contains. These records, moreover, may have been falsified by carelessness, by vanity, by fraud, by a multitude of causes; but *it* is never false, never deceives us, if we know how to question it aright.

dead flies, from whose offensiveness it might reasonably turn away.

A few words of encouragement would the writer of these pages address to British working-men.

In "the race set before us," no order of the community start with fairer hope of successful issue than our intelligent working-men.* In their case, no hereditary or educational impediments; no official or corporate trammels interfere with that perfect freedom of thought and of action due to Truth:

> "The *light* they walk by, kindled from above,
> Shows them the nearest way to *life* and love."

Having laid aside every weight, they have only *so* to pursue their onward course as to secure the prize of that high calling and destiny which awaits each successful candidate for imperishable honours. And what so animating as the thought that the award of these is in the bestowment of that glorious Leader who, having *earned* His victor-crown in the unceasing exercise of a world-*overcoming* loyalty to the Supreme will; stands ready to confer this distinction on every follower of His who *thus* "overcomes" present ensnarements.

An ever downward tendency in the social system requires to be *counteracted by the application of essential* good. Thus as *rectifying* "salt," truth-loving members of that system, by silently and successfully imparting the *good* which is *in*

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* "Most valuable testimonies, by gentlemen who have the best possible means of observation, are borne to the facts, that the working-classes refuse to be satisfied, although they may be corrupted, with garbage, and that there is a strong religious sentiment among them, to which it is the duty of all who undertake to teach them to appeal. They are intelligent. They can appreciate what is excellent, and will infallibly prefer what is best. We rejoice exceedingly that this great subject fixes itself on the practical attention of the most eminent men in the world of religion and in the world of business, and, from what we had the happiness to hear in that assemblage, anticipate, under the blessing of God, triumphant results." The conveners, it may be noted, were the Hon. ARTHUR KINNAIRD, M.P., Mr. COLQUHON, and the Rev. Canon CHAMPNEYS.

them, as a principle of life, may prove eminently beneficial in giving a better tone to the inert mass with which they are incorporated. In *disinterested* labours of faith and love, there is ever a telling *reality* which *commends* the good thus illustrated. Paul well knew the practical value of this kind of ministry. Thus he appeals to its persuasive efficacy: "Ye yourselves know that these hands ministered to my own need, and the necessity of those who were with me. I have thus manifested to you that, *so* labouring, ye also ought to support the weak, remembering the words of our Lord: It is more blessed to give than to receive." Again he admonishes them: "Yourselves know *how* ye should *follow us;* for we wrought hard night and day, that we might not be chargeable to any of you."

It has been well remarked by "a working man," that "moderate labour is a Divine appointment to mankind in their present condition," and, as such, necessarily fraught with the blessing of mental and moral, no less than of personal health. With man's physical organization closely related, as that is, to the mental faculties; sedentary habits (whether the brain be overwrought or irrationally idle), morbid feelings and fanciful ailments put in their claims, to the molestation of all within their reach, especially in the domestic and family relations.

"In manual labour there is, moreover, an honourable defence against the many snares and temptations which beset the path and invade the retirement of the unoccupied. From the shield thus interposed, temptations to which the idle, with no inner power of resistance, are exposed, fall harmless to the ground. Go on, then, in the acquirement of ever-progressing knowledge, and in the attainment of ever-opening discoveries of that enduring wealth with which the poorest may become enriched."*

* "There is advance and progress where a Divine idea is in any measure realising itself in a people; where they are learning accurately to define and distinguish, more truly, to know; where they are ruling as men ought to rule over nature."—TRENCH.

It concerns individuals in every order of society, and of all denominations, to know that, in the final conflict between the claims of *immediate light* and of *interventional darkness*, all but those who really *love Truth for its own sake*, will see in it only a disturbing cause to be resisted and maligned. Too long has that light been modified and *toned down* to suit party interests ; too long has it been *mutilated* on the rack of accommodation, to suit a *foreign* and *adverse* constitution, destined to dissolution; too long has its *diffusive healing* been withheld by the density of that fog which overspread Christendom throughout dark ages. What is now wanted in theology is precisely that which the late discovery in science indicates in its lessons of analogy. As with the sun-pictures of our day, *prepared* heart-tablets are wanted for the perfect impressions to be received from the Sun of Righteousness.

How else shall negative party belongings *cease* to be "ever learning and never able to come to the knowledge of the truth," which should make them wise and faithful servants, doing their Lord's will from the heart? How else shall professing Christians cease to utter the plaint, that they are "*tied and bound by the chain of their infirmity,*" Truth the while being a power to make them free?

The call of Truth's immediate ministry is, to "awake to righteousness and sin not"—to "hunger and thirst after righteousness" :—not only as an indispensable covering, but as an energising principle of the faith which purifies the heart and works by love. Their present negative condition —indicating, as that manifestly does, the insufficiency of cistern substitutes—the call is now, return to the life-giving Fountain.

The names and titles which appear with their synonyms and affinities in this little volume, are no vague abstractions, inconceivable and inappreciable; to us they stand in concrete relation, each and all appealing to the heart and mind of intelligent beings. Some we find, like independent sovereignties, guarding their coasts and sweeping their con-

terminous waters. Others, like our solar system, have their attendant luminaries, each shining in the glory of the Sun of Righteousness. Others, beyond that, indicate remote spheres and constellations, all governed by the supreme law of the Creator.

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When we consider that all spiritual knowledge comes to us through revelation, and that the original words employed in that higher region of thought can alone transmit to us "the spirit and life" thus embodied; we cannot but deeply lament that the secure guidance of these household lights should still continue under the ascendant of that theological fog to which Christendom owes its Eastern and Western apostacies.

When further we comprehend that, by means of *illustrative* names and titles, our Heavenly Father makes *known* to us His nature, being, and character—as Love, the invisible, all-embracing Supreme!—as Light, the power by which love is *made manifest*—as Life, that mind-informing, heart-ennobling witness, which *attests* the affinity of each regenerate child to the Father of Lights!—and then, when we reflect that the force of these *direct* appeals to inner consciousness has been either *nullified* by *unmeaning foreign substitutes*, or *misrepresented by misnomers suggestive rather of polytheistic* than of spiritual ideas, we cannot but urgently desire—as a crying need of our spiritual being and heavenly calling—the reclaim and enjoyment of these lights *still due* to the household of faith, as *the only exponents* of that glorious Being with whom we have to do, and whom to *know* is life eternal!

That dark ages and undisturbed impunity should have given full development to that spurious importation characterised as "the mystery of iniquity," is but the natural effect of *interventional* causes.

The present, as an era of *transition*, involves requirements to which we are to be awake, and foreshadows eventualities for which we are to be prepared.

Constrained by love of the Truth, we are to "contend

earnestly for the faith once delivered," in all purity and fulness, thus seeking to "win souls" from the negative condition of party-belongings, to that of wise and faithful servants, doing their Lord's will from the heart.

If to us "the key of knowledge" has given access to discoveries for which we are required and encouraged to "dig" as for "hid treasure"; it is that others, sharing in the enjoyment, may become enriched by the possession thus secured as a household good:—"*whosoever will*" being included in the gracious declaration, "They shall all *know* ME, from the least to the greatest."

THE MINISTRY OF ORIGINAL WORDS
IN
ASSERTING AND DEFENDING THE TRUTH.

POWERS—אלהים.

THIS plural noun, usually pronounced *Eloheim*, denotes *powers** in unity—these operative powers being distinctively characterized as divine *Love*—the *invisible* all inclusive Supreme! Divine *Light*, that by which the glory of the invisible is made *manifest*—Divine *Life* that Spirit of Truth which, proceeding from the Father, bears witness of the Son; *in* whom (as *visible* glorifier of His NAME and consummator of His eternal purpose) dwells the fulness of *Eloheim embodied*: for, "it pleased the Father that *in Him* should all fulness dwell."

Such being the unity of Eloheim, let us *abide* in the Truth, or, having been misled, let us *return* to the true Shepherd, whose words are "Eloheim is *Spirit*, and they who worship Him must worship Him in Spirit and in Truth":—such being the homage desired by the Father. And, again, "No man hath seen the Father at any time; the only begotten Son, who is in the bosom of the Father, He hath *revealed* Him,"—"that which makes manifest is LIGHT."

HEAD†—ראשית.

WHAT consummate fulness is opened up to us in the direct testimony of this simple and sublime memorialist. Here we

* The symbolically derived *persons* involves inconsistency, and may easily of itself *lead into error*. * * * We can only lament the imperfection of our language, which renders it *inadequate* to express the most exalted and absolute relations, which are clearly comprehended only by means of precise and definite ideas, and words of corresponding clearness.—OLDHAUSEN, vol. iv. p. 31.

† The root of this denominative substantive, ראש, has for synonyms Head, Precursor, Leader, Chief.

find *initiatory* of all truth—the HEAD of prospective dominion —the first-born of every creature—last in the order of events —first in the eternal purpose—in concrete relation to his creatures, as "Eloheim *manifested* in flesh," *by* whom and *for* whom all beings were created; to whom, therefore, when *perfected*, all things become due.

That a word so absolutely assertive of the "true and faithful witness, the beginning of the creation of Eloheim," should have lapsed during the mediæval times into a negative, indicating nothing more than the beginning of *time*, is to us not only a humbling evidence of departure from the faith once delivered for all time; but a proof so manifestly proceeding from an unauthorised intervention, as to lead truth-loving minds to inquire whether the nullifying effect of *inadequate* terms, and the ascendant which these owe to time-honoured *usage*, have not mainly contributed to that *departure*, of which—as a sign of the apostasy in which dark ages shall close—we are premonished.

Let us consider the glorious aspects in which this emphatic initial of all truth appeals to every truth-loving mind as the form and substance of Scripture testimony.*

The idea of Head (implying, as that does personality and local habitation) at once indicates the all-inclusive sove-

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* בבראשית. The *initiatory* word of creation and of time, is that by which the inspired historian announces the *manifestation* of the invisible glory, and the *affinity* of the Creator with His intelligent creatures, of whom He is relatively the first and ultimate; ראש (the root of the preliminary word) signifying FIRST, CHIEF, LEADER, HEAD, nay more—(the "restitution of all things" requiring the interposition of the WORD *in* flesh),—HIGH PRIEST, REDEEMER, REGENERATOR, HEIR of all. The Chaldee Targum (however shorn of its beams), yet retains a glimpse of the primal word in its equivalent בקדמין, which signifies, "By the precursor," "By the first." It has been rendered, "*By the culminating point of universal assimilation.*"

The Samaritan version rendering the term, "*By substantiality;*" the Greek, Εν αρχη; the Latin, "*In precipio;*" the German, "*Im Anfang;*" and the Anglican, "*In the beginning;*" alike prove that the primal spirit and life of the word have been ignored; while the translators, to suit their own negative view of the subject, have reduced the particle

reignty of the personal Ruler, and the seat of his universal dominion.

The prospective announcement of this consummation of the divine purpose, can only be duly appreciated by minds at home in that higher region of thought where the "substance of things hoped for," holds subordinate—as passing shadows and rudimentary preparatives—"the things that are." Thus, taught to estimate aright the permanent reality and the temporary constitution (now in its transitionary phase) they clearly perceive why prospective realities* — as truth-glorifying results—should have the same precedence in the *record* which they occupied in minds under the *direct* guidance of the Spirit of Truth.

Under this divine guidance, the inspired Prophet, as historian, first draws our regard to the Head, as the glorifier of Jehovah's Name, for to Him only applies the imperative "We shall perfect man in our image, as† our personality, and he shall have rule," etc.

In the first clause, we learn the divine nature of the subject thus described. "He was the effulgence of the Father's glory, and His express personal image."

In the second clause, the human nature we find indicated by a generic term, the affinities of which are so telling to eye and ear, that the intelligent working man may quite as

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ב, whose whole range of positive expression was required, viz.: By, for, from, on account of,—to the only negative which it admits, namely, "in."

* Dr. JOHNSON has well observed—"It is by making the past, the distant, and the future, predominant over the present, that we are *advanced in the dignity of thinking beings*." The same idea we find thus expressed by SIR WILLIAM JOHNSTONE—"Intelligence stands first in the absolute orders of existence; in other words, that *final* preceded *efficient* causes."—*Lectures on Metaphysics*, vol. i. p. 28.

† The prefix in the original stands in this clause—"*as*," and is, therefore, here restored to its proper place. The force of עשה is lost in the term "make," the thought revealed in the original being that of a gradual perfecting process through an endurance, which proves Sonship. Paul thus gives the true meaning—"Though He was a Son, yet did He learn obedience through the things which He endured; and having

easily master the information thus directly conveyed, as the most accomplished philologist. *Dom* (blood), *dom*out (person or form), a*dom*ah (ground from which man was taken), a*dom* (man). The affinity of these four terms being proved by the one root *dom*—דם. And to this Paul alludes in these words: "He also took part of the same (flesh and blood) that through death He might destroy him who has the power of death, that is the accuser."

In the third clause—the absolute decree—"He shall have rule," refers exclusively to the Man, crowned with glory and honour, having all things put under his feet, as universal subjugator.

The Spirit of Truth prospectively shews to the truth-loving mind of David, "the Man crowned with glory and honour," thus wielding universal sway. And we find this further elucidated by Paul in the following application of the primary announcement.

"We see Joshua, who was for a little while inferior to Eloheim* for the endurance of death, crowned with glory and honour—that by the grace of Eloheim, he might taste death for every man—that through death he might overpower him who had the power of death, that is the Accuser."

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become perfect, He became" etc. Again, the same idea is repeated—"It became Him for whom and by whom are all things, in leading many sons to glory, to make their Saviour-Leader *perfect through endurance.*" That endurance, culminating in a generous offering of His human life for the world, is thus alluded to—"Behold, I do cures to-day and to-morrow, and the third day I shall be *perfected.*"

* The translators, following the Septuagint, have *substituted* "Angels" for the original term Eloheim—thus altogether obscuring the leading idea; and the same misstatement, having been repeated by the translators of Paul's Epistle to the Hebrews, the whole force of his argument—namely, the sonship and consequent pre-eminence of Jehovah's Anointed over the angels, have been thus neutralised and misrepresented. It was needful that the Son, addressed as Eloheim ("Thy throne, O Eloheim, is for ever"), should take the nature of man, and in it do the will of his Father as a servant, obedient to that death, which constituted him Life-giver to the world.

The *substitution* of "so" for the original "*and,*"* would assume a connection of subjects so distinctive as to be characterised in direct *contrast*:—the ulterior perfect; and the first mutable man; the subordinate man "of the earth, earthy," and "the Lord from Heaven" (the doer of the Father's will) described as "man" inclusive; while the definite article serves to shew that the created soul—to whom divine life was external in paradise—could only, through sanctification of the Spirit and belief of the Truth, be accepted in the Head, the Fountain of that higher and nobler life which is derived from him.

In one sense, the created man served to represent or *prefigure* the divine image. Indissolubly one as he was with that distinctive, being "built" from his substance called by his name, endowed with his property, and the destined sharer of his future lot.

In all other respects, we find only a suggestive contrast:—"for, as we have borne the image of the earthy, we shall bear the image of the Heavenly" Paternity; so that as 'Eternal Father' (אבעד) he may eventually present as his own, the Children of Light. "Behold me, and the children thou hast given me!"

In the all inclusive Head, we find allusion to various kinds of affinity, all of these having access through his mediatory claim to the many mansions provided by the all-embracing Fatherhood; who "will have all men to be saved, and come to the knowledge of the Truth:"—the first trophy due to the Conqueror of Death being that collective body conformed to His divine image. Of this specially endeared "assemblage," He is the Head and Leader. These He distinguishes as His Father's special gift—the first of many crowns of rejoicing. Thus He describes them—"*Thine they were, and to me Thou gavest them out of the world,*

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* The term "and" occurs above twenty-five times consecutively throughout the description of creation; another term substituted in that one instance is unwarrantable.

and they have kept Thy word. Neither do I pray for these alone, but for all who shall believe on me *through their word.*"

He characterises this, His "Special Treasure," as "the *lights of the world*" (in it, not of it) while, prospectively, he describes them in the glorious aggregate as "*a City set upon a hill.*" "The Heavenly Jerusalem" (the Bride-city, whose builder and perfecter is Eloheim), in whose light the now licentious nations shall walk. Headship comprehends that kind of belonging which is only relative, no less than that which is essential and illustrative:—it being the special glory and privilege of the latter to be used beneficially for others.

"The first fruits" having been devoted to the Lord, thus acquire not only consecration for themselves, but a consecratory blessing for others, of whose *acceptance* (as the ingathering) they are the *earnest* and *pledge.*

A glance at essential and relative, in the history of the covenant-people, may serve to illustrate a procedure which may be extended to a world-wide circle, proving, as it does, that the divine fatherhood underlies all governmental acts, whether disciplinary or punitive. If Jehovah declared his absolute sovereignty in choosing *one nation* for His special rule, guardianship, discipline, and corrective punishment, it was, that in it all others should be blessed as well as admonished. If out of that nation He chose to empower and accredit His declared wit nesses and ministers; it was, that purely recorded and freely conveyed, His enlightening and rectifying Word should act remedially on "whosoever (yielding to its drawing and transforming power) *now* becomes a partaker of the divine nature," through sanctification of the Spirit and belief of the truth. If, in the person of One chosen out of that stock, He chose to make manifest His *nature*, glorify His *name*, and consummate His eternal purpose, it was not only (as one born under the Law), that He should redeem the nation under the condemnation of that glorious national light; but that, as the Lamb of Eloheim, He might take away the sin of the world.

The covenant made with Abraham was of *grace*; its reiteration having become *truth* to Jacob. Perfectly unconditional as such, the *issues* of the covenant of promise were not less immutable than the will which announced it. Hence the declaration of Israel's Lawgiver and King, "Because I change not; therefore, ye sons of Jacob are not consumed."

Transgression (arming with its negative power, the accuser) could bring *self-sold* offenders under the *condemnation* of their rectifying light, and (thus subject to the power of death) hold them bound captives in death's dominion.

Unbelief could not only cause national degradation, dismemberment, and expatriation with all their bitter concomitants (for nearly two Millenaries), but *exclude* them from the enjoyment of that Millenary of holy and blessed Rest, which awaits "the *Household of Faith*" at "*the First Resurrection.*" "They could not enter in because of unbelief;" and thus, instead of rejoicing with the regenerate (who shall sit down with Abraham, Isaac, and Jacob in that Kingdom of righteousness and peace), they shall experience the due award thus invoked, weeping and wailing, and self-tormenting remorse. But although their *unbelief* could become their *punishment-bringer*, it could not make the faithfulness of Jehovah's promise of none effect:—that remaining intact on behalf of those "who transgressed under the first covenant." Hence his declaration, to his people, "Thou hast destroyed thyself; but in Me is thy help found." "Return unto Me, for *I have redeemed thee.*" "I will *heal* their backslidings, I will love them freely." "I will ransom them from the power of Sheol; Death, I will be thy exterminator; Sheol, I shall be thy devestator. Even the lawful captives of the strong shall be delivered; even the prey of the inexorable shall be yielded up; for I will contend with thy antagonists, and will deliver thy children." "Their righteousness is of Me, saith Jehovah."

When the champion, who invaded death's dominion, shall come as the Deliverer to Zion (His seat of sovereignty), He shall remit all cause of offence, writing his law on the hearts of His then contrite people, and putting His loving spirit

within them. "So all Israel shall be saved," and made a blessing; for, as his witness, she shall then recognise her mission, and carry healing to all nations.

At sight of their long unknown benefactor, so instantaneous shall be the transition from cold unbelief to fervent devotion, that "a nation shall be born in a day." Nor shall He whose mission was to seek and to save the lost ones of His flock, be less lenient to *national,* than formerly to *individual, unbelief.* "Thomas, thou hast believed because thou hast seen me: blessed are they who not having seen have believed." How soon did the sight of his eyes, and the hearing of his ears, transform the prejudiced and persecuting zealot into a devoted servant, the utterance of whose melted heart was—"Lord, what wilt Thou have me to do?" Surely this heart-cheering reclaim was present to the prophetic mind of David, whose large-hearted aspiration goes beyond that of his own to all people. "Jehovah, lift thou up on *us* the light of thy countenance, that thy saving health may be made *known* to *all nations.*" And again, "Praise waiteth for thee, JEHOVAH, in ZION: to thee shall the vow be performed. Thou who art the *hearer of prayer to Thee shall all flesh come.*" Again and again had the nation to learn, that, as in deviation from that Law which represented the will of their National Sovereign, lay the continual cause of their calamities; so in loyal adherence to that safeguard, lay their power to triumph over all their enemies. It will be a new thing in the earth, when that national regeneration which awaits the covenant people shall entitle them to be called "the righteous nation," and Jerusalem to be called "the city of Truth." "In that day shall this song be sung in the land of Judah. We have a fortified city (Jehovah's salvation, its wall and security). Open ye the gates, that *the righteous* nation*

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* We find prophetic allusion to this national regeneration in these words: "The Kingdom of Heaven shall be taken away from you and given to a nation bringing forth the fruits thereof," (those of righteousness and peace), as also to a surreptitious importation during dark ages, "Every plant which my Heavenly Father hath not planted shall be rooted out,"

which keepeth the truths may enter in." "Thou shalt call thy wall *Salvation*, and thy gates *Praise*. Jehovah shall be thine eternal Light, and the days of thy mourning shall be ended; thy people shall be *all righteous*: they shall inherit the Land for ever, the branch of my planting, the work of my hand, that I may be glorified."

A national reclaim (which shall be to *all nations as life from the dead*) is followed by the ingathering no less due to the Conqueror of Death. It is then that He who was dead and lives as Life-giver for ever (holding the keys of Death and Sheol) shall manifest Himself "Lord both of the dead and of the living; for all live to Him "the resurrection and the life!" and this He will do by raising and calling them into His presence. "Thus saith the Lord Jehovah, Behold, my people, I will bring you up out of your graves and place you in the Land of Israel. And *I will put my spirit in you and ye shall live,* and I will place you in your own land."

Prospectively, in contemplation of these times of refreshing, the Divine Teacher informs his disciples that they shall with Him *exercise* the ministry of *reconciliation* committed to them; for it is as *rulers* and *intercessors* that they shall sit on twelve thrones as judges to the twelve tribes thus reclaimed. These "ages to come" He characterises as "*The Regeneration!*" because during the mediatorial reign of that glorious High Priest who "ever liveth to make intercession" this healing exercise of His power, as such, then glorifies His mission as "the messenger of the covenant"—the liberator of earth's captives—then due as his reclaimed property. Hence of the last as of the first He can say, "I have redeemed Jacob, and glorified myself in Israel." In asserting the Divine Fatherhood, Paul exultantly reveals his heart's desire and prayer in these very suggestive words:—"*He hath concluded them all in unbelief, that he might have mercy upon all.*" * Oh the depth and the height both of the wisdom

* "A revelation of the mind and will of the Creator to His intelligent creatures must be in character, extent, and conformity to the same law,

and forethought of Eloheim! how unsearchable are His judgments! His ways how past finding out! for *of* Him and *through* Him and *to Him are all beings*! to Him be glory for ever. Amen.

The all-inclusive Headship of the Renovator comprehends angels yet to be brought under the sovereignty of Him *for* whom they were created, and to whom as His future inheritance they are destined to become a part. For not only did the Reclaimer (through death) acquire "power over all flesh" as *His purchase*, but the "*gifts*" which (as Death's *Conqueror*) He received, endowed Him with that irresistible power which, in *overcoming evil with good*, transforms alienated adversaries into devoted adherents: hence we find, that so generous shall be the bestowment of those "gifts" (earned by and "received in the man") as to include "*even the rebels*" ("who abode not in the truth") that thus reconciled "the Lord Elohim might dwell among them" as Head of all principality and power thus subdued from alienation and conflict to allegiance and concord. That this subjugatory power admits of no exception, we have the assurance in these words:—"For in that He put all things under His feet, He left nothing that is not put under Him."

That He hath power to subdue all beings in heaven and on earth we have the certainty in this prospectively-recorded command—"ALL the angels of Eloheim shall do homage to Him!"

Paul is careful to inform the Gentiles of Colosse that the ministry of reconciliation which obtained peace and access

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commensurable to the same vastness of extent and variety of objects and harmony of action as the character of incomprehensible in the Architect of the universe. There must be incomprehensible height, unfathomable profundity, inconceivable immensity, as connected with the destinies of immortal beings. And shall the untiring assiduity of patient inquiry, the laborious application of philosophical discoveries, not arraign and condemn—and shall not their practical efforts to the attainment of ends in the use of approved means not render speechless those who, under a far higher stimulus and with a far nobler view, shut themselves up in their respective enclosures.

for *their* once alien condition can no less *freely* forgive the antagonistic host "in the heavenly places." "Having made peace through the blood of His cross, the Father reconciles all beings to Himself by Him—whether those on earth or those in heaven, and you who were formerly alienated and enemies in your mind *through lawless acts* yet now hath he reconciled in the body of His flesh through death." It is in the fulness of the dispensation of time (yet future and comprehending many ages) that He will (" through sanctification of spirit and belief of the truth," gather together in the unity of one Spirit, under one Head, all His intelligent creatures. This expansive prospect, indicative of infinite goodness, and consummated by unsearchable loving-kindness, is again and again presented by the teacher of the Gentiles, who "shunned not to declare the *whole* counsel of Eloheim," *that* being not only the ministry committed to Him, but, in effect, the glad tidings emphatically characterised as "glory to Eloheim in the highest, peace on earth, good will to man."

"If ye *continue* in the faith rooted and grounded, and be not seduced from the hope of the glad tidings which ye have heard, whereof I, Paul, am appointed a minister." These words of precautionary significance are remarkably in tone with those of John, equally anxious that the soundness and fulness of the faith should be rightly apprehended, as our only security against the seductive novelties introduced by strange teachers.

"If that which ye have heard from the *beginning* shall *remain* in you, ye shall *continue in the Father and in the Son.*"

In his Epistle to the Hebrews, Paul invites his regenerate brethren as "partakers" (with their illustrious ancestor) "of the heavenly calling," to the self-denying world-overcoming illustration of this the primæval faith.

Nothing vague or undefined leaves room for idle speculation:—prospective practical facts requiring only the appointed time for their realization, are presented to them in the following array:—

"Ye are come unto Mount Zion—to the city of the living Eloheim—the Heavenly Jerusalem, and to an innumerable company of angels: and to the general assembly and* witness of the First-Born (whose names are recorded in heaven), and to Eloheim the Judge of all: and to the spirits of righteous men made perfect: and to Joshua, the Mediator of the New Covenant: and to the blood of sprinkling that speaketh better things than the blood of Abel.—See that ye refuse not Him who speaketh from heaven."

Paul, as teacher of the Gentiles, seeks to impress the Corinthian *Eglesia* not only with the value of essential standard worth (as the tribute due to the just one), but of relative order as his appointment. Thus, he would recall them from the lawless character and confusion of their will-worship-assumption (The tone of the rebuke cannot be mistaken). "What? Came the Word of Elohim from you? or came it *unto you only?*"

"Let all things be done decently and in order." He adds—"I declare to you the glad tidings wherein *ye stand*, by which also ye shall be saved, *if ye hold fast that which I proclaimed to you*—unless ye have believed in vain." He then afresh proclaims these glad tidings as "the Hope of Israel." "The Anointed, risen from the dead, is become the first fruits of those that slept:—for since by man came death, by man came the reclaim from death; for as in Adam all die, so through the anointed shall all be made to live, but every one in his due order—first the Anointed, afterwards they who belong to Him *at His coming*—eventually the end when He shall have *delivered up the sovereignty to Eloheim, even the Father* (when He shall have put down all rule and authority and power), for he must reign till He the Father

* עדה One of the seven names of the Holy Spirit (all these being nouns feminine) signifies in this passage that witness-bearing Body of whom it is testified—"Ye are my witnesses," and again, "ye are the Lights of the World:" the terms *Eglesia* and *Kirche* translated *Church* give only the negative idea of persons called out and brought together to hear the gospel preached, and have the means of grace ministered.

hath put all adversaries under His feet: and when all beings shall have become subject to him, then shall the Son also be subject to Him who puts all things under Him, that Eloheim may be ALL-*in-all*."

This perfect consummation of the Father's eternal purpose wrought out by His Word and Spirit, in and by the man crowned with glory and honour, implies the *extinction of all interventional* hindrance to perfect happiness. The extinction of evil and its consequences, being declarations asserted in His final triumph over man's last enemy. In contemplation of that glorification of Truth, the ardent seraphim utter their thrice holy acclaim—for when all know and love Jehovah's name, from least to greatest—the earth is full of His glory. The choral voice of thanksgiving and praise admits of no discordant tone; all hearts being attuned by the same spirit and will, to the all-pervading harmony.

We are not left to induction or to analysis—there is no need to deduce or to infer:—We are explicitly informed, not only who are the subjects, but exultant performers in this universal chorus. Those nearest the mercy-seat. The loving beings, in the character of *remembrancers*, give glory, honour, and thanks to the ever-living Lord seated on the Throne of His glory; while the twenty-four *elders*, in prostrate homage, cast their crowns before the throne of grace, exclaiming, "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou didst create all beings, and for Thy pleasure they exist and were created." Again, the four living beings and the *elders* ascribe praise to the slain "Lamb of Eloheim"; he alone being thus worthy to open the seven sealed Book of Life (each having harps and golden censers, filled with the incense of fervent prayer) bending in lowly reverence, they sing a renewed song, "Thou art worthy to take the record and open the seals thereof, for Thou hast reclaimed *us* to Eloheim *by Thy blood*, out of every kindred and language, and people and nation, and made us unto our Eloheim kings and priests; and we shall reign on the earth." An innumerable multitude, having

purified clothing, and bearing the symbols of their world overcoming faith, out of all nations, loudly exclaim, "Salvation to our Eloheim, who sitteth on the throne, and to the Lamb!" All angels, together with the living beings and the elders, falling before the throne, do homage to Him as Eloheim, addressing Him by His title—manifested in the flesh—of Faithful:—exclaim, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might to our Eloheim, for ever and ever. Amen." But the concert includes other voices, equally ardent in the spirit of these thanksgivings and praise, John as witness to truth, thus records His testimony to those yet remote events of which He (in the power of the Spirit) was a present witness. "Every creature in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in these, heard I, exclaiming, 'Blessing and honour, and glory and power to Him who sitteth on the throne, and to the Lamb for ever and ever.'"

This perfect victory over the power of that adversary who "abode not in the truth," forms a full comment on the prophetic assertion, "If I be lifted up, I will draw all men to me":—while it gives peculiar force and significance to the comment of Paul on the primary subject suggested in Genesis i. 26 and Psalm viii. "Thou hast put all beings under His feet." For in that "He put *all in subjection under Him, it is clear that He left nothing that is not put under Him.*" Here an unfathomable depth! an unutterable height! a breadth and an expansion surpassing our conception, is opened up of future hope and joy. Well may the angels desire to look into the *love* in which it originated, and by which it shall be perfected, through the Son, to the glory of the Father.

YEHOVAH—יהוה

As a *plural* noun has, by Divine wisdom, been employed to express the nature, being, and qualities of the Creator, as He is in Himself; so the *verb* to be, to do, to suffer, serves to characterise JEHOVAH in relation to *man*, to the *earth*, and to *time* (the limit assigned to His work of renovation). YAH, the *future* tense of that verb, indicating the triumphant power of His NAME *in* the *ulterior* man ("crowned with glory and honour") as the consummator of the eternal purpose!

In His character of life-giving *light*, we find the WORD of JEHOVAH first presented as man's *Illuminator* and *Regenerator*, "the first disclosed of every being." *"The beginning of the creation of Eloheim," the all-inclusive את "the first and ultimate," originator and consummator. BY whom, *for* whom, and *to* whom are all beings. I am the first, and with the last I am He."

It is, then, in the mysterious affinity of the *Divine* and the *human natures* that the Invisible Supreme manifested Himself in the person of man's predestined HEAD and RULER.

It was not enough that man should only *relatively* belong to his Creator. As his *purchase* (reclaimed at the costly price of *blood*) he was (through the ministries of Grace and Truth) to be *essentially* related to the Father of Lights, and, thus ennobled, become meet for the high destiny of His immortal children.

In Paradise, the Divine Life was *external* to man, as part of that rudimental, mutable, and temporal state which served as a preparatory school to educate intelligent creatures for the future, the permanent, the perfect. It was needful that "man of the earth, earthy" should acquire the knowledge

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* "God, at the beginning, always delivers a pledge for the finishing—the word for the deed."—HENGSTENBERG.

of his *own self-centred will,* and *thus* of his *inability* to stand, *apart* from the *indwelling* and *fortifying* power of the Divine Word as man's nobler light and life.

If in Paradise man received his humiliating lesson of *self-knowledge, there* also he learnt the "glad tidings" of his promised Deliverer. If *there* (through *deviation*) woman brought shame and degradation on her descendants, *there* also (through *loyal affiance*) woman *regained* her rightful position as "*Handmaid of Jehovah,*" *devoted to His will.*

Hence we find that in the days of Seth, men began to call on the NAME JEHOVAH.* Their prayer and heart's desire was for that deliverance which the promised virgin-born was to accomplish; and thus Jehovah, as "the hearer of prayer," was invoked in the person of Him who should, in due time, become the Subjugator of *all evil.* Before the existence of those disturbing causes incident on the mutable and probationary state: remedial and regenerative means *had* been provided in the Great High Priest (having neither beginning of days or end of life) with His *consecrated* "*offering*" (that death-devoted humanity which, paying the penalty of man's transgression, disarmed and silenced the accuser): Nor shall His soul-travail have been fully rewarded, until an abundant ingathering, of whose acceptance the consecrated first fruits are the earnest and pledge, shall have become due to him.

The preceding remarks, suggested by the NAME JEHOVAH, necessarily refer to the extreme points of time by Him indicated as the FIRST and ULTIMATE. Let us now briefly contemplate Him in relation to EARTH (yet to be delivered

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* Hengstenberg has well observed, that שם (name) is the image and expression of BEING—the echo of its manifestation: the *manifestation* and the NAME being *inseparable.* "Those that love Thy name!" The Divine *name here stands not as a mere designation, but always emphatically as an expression of His nature.* If God were nameless he could not be *the object of love,* for he would not *manifest* Himself: the NAME being the product of *the manifestation,* at once indicating the righteousness of His law, and as His purchase reclaiming the captives whose Liberator He thus became."

from the burden under which it groans), but especially to that prospectively chosen SEAT due to the "Anointed," whose right it is. It was in His character of *sovereign* that His birth—as the heir of David's throne—was announced to Miriam (highly favoured among women).

In "the Faith once delivered," we find the *place* always associated with the *Person* of Israel's future Ruler. As pledge and earnest of this speciality, JEHOVAH'S NAME was engraved in the Rock on which His Sanctuary was founded. Hence the declaration, "Mine eyes and Mine heart shall be *there* perpetually." It is "the *place*" where His "honour dwelleth"—awaiting but the due time for its assertion. That JERUSALEM *was* the THRONE *of* JEHOVAH, and assigned as such to HIS ANOINTED, we find in the following words addressed to Solomon: "Blessed be JEHOVAH, who hath seated thee on HIS throne to be king *for* JEHOVAH thy ELOHEIM" (2 Chron. ix. 8.) When "the time to favour *Zion*" shall have come, *Jerusalem* shall be called *the Throne of Jehovah*, "and all nations shall be gathered to it to the NAME OF JEHOVAH." "So shall ye know that JEHOVAH, your ELOHEIM, dwelleth in Zion, My Holy Mount," when the Shechinah shall anew become the Safeguard and Retreat of the faithful *doers* of His will. "JEHOVAH shall create on every dwelling of Mount Zion, and on her assemblies, a cloud and vapour by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence." "JEHOVAH hath chosen ZION; He hath desired it for His *dwelling place*. This is My Rest for ages of ages; here I will dwell, for I have yearned for it." There will I make the horn of David to bud. I have appointed a lamp for Mine Anointed; His adversaries will I clothe with shame, for upon Himself shall his crown flourish.

Having contemplated Jehovah in relation to *man*, and to the *earth*, His renovated Habitation; we proceed to consider Him in relation to Time, as comprehended in those cycles required for His gradual work of renovation, and extending throughout the ages to come, up to the final triumph due to

Him as Renovator—"when time shall be no more," and the Divine Being shall be ALL, and in all!

In the lessons of analogy presented to us in things rudimentary and temporal, much information may be gleaned by an intelligent reader, not only in the wide-spread volume of nature, but in the disclosures of symbols which tell of "good things to come" in a language peculiarly impressive.

Thus the *seventh* day foretells the Rest of the *seventh aleph,** which, at the close of the preceding *six thousand* of *interventional* rule, authority, and power, becomes due to "the Son of Man," the Glorifier of Jehovah's name, as the resurrection Life-giver. "Blessed and holy are they who have part in the First resurrection, on such the *second* death hath no power — for they shall be rulers and intercessors for the anointed, and shall reign with Him a thousand years."

The *seventh year* served to indicate the RESTS appointed for JEHOVAH'S Land—as that of the seventh day was for the people of whom He has declared, "Ye are My witnesses."

As the Land was held in perpetuity *for the Anointed* of Jehovah as its future Sovereign, the temporary banishment of its people, and its consequent alienation, still left intact its *witnessing* peculiarity; since we find their absence did not hinder the order of its Sabbatic or Rest periods.

As *alienating* and *blinding* causes, transgression, and unbelief could only continue up to the permitted limit of that degradation and disgrace which they brought; for "When the set time to favour Zion, the Seat of Reclaimed Rule, shall have come; *these separating causes* (the effect of *interventional misleading*) shall vanish like smoke before the irresistible power of the all-manifesting Light of Truth. As the purpose is immutable, so is the character unchanging, and the declaration absolute. "The Land shall not be alienated always, for the Land is Mine." Hence of Zion, the Seat of Righteous

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* The first of the Hebrew letters, twenty-two in number, is called Aleph, which indicates one thousand.

Rule, it is said, "This is My Rest for ever; here will I dwell for ever, for I have desired it."

It is then *prospectively* only that the tenth day of the seventh month — that being *the day of atonement* — can be regarded otherwise than as a *fast* in which to "*afflict their souls.*" Unconscious that their redemption-price *had been* paid (in the divine purpose) before they had transgressed, or even existed; and no less unconscious that in "the fulness of Time," their *sin-bearer* had been "*cut off,*" in order to *effect* that gracious purpose; conscious only of their own utter inability to meet the demands of that righteousness which condemns transgressors, while ignorant of that "new and living *way*" *of access,* reconciliation, and justification, to which they owe their deliverance from death:—unconsciousness of the free act of grace which thus *covered* their denuded state with the righteousness of their Mediator, upon whom as Law-upholder and Peace-maker was laid the iniquity of them all; no wonder that self-convicted souls should meet with dread that most appalling of all Fasts. But when at length they awaken to the full significance of His benignant declaration, "Return to Me for I *have* redeemed you. I *have* blotted out your transgressions as a thick cloud *for My Own Name's sake.*" In* His righteousness shall ye boast yourselves; "*in* Jehovah shall all the seed of Israel be justified, and shall glory—for your righteousness is of Me, saith Jehovah—how unutterable shall be their grateful joy.

To many who have not considered the celebration of the Jubilee as *prospectively* due to the *Liberator from death and Sheol,* it may seem strange that this "year of the redeemed should (as the necessary effect of his atonement) be reserved

* It has been already remarked, that, in the original form of speech, the *subject* governs the term, serving to express its quality; hence the personal pronouns, when applied to the Divine Being, rise to the elevation of *proper names,* these being *interchangeably employed* as the above declaration shews. Of this, a signal instance is found recorded in the prophetic testimony of Zechariah: "They shall look upon Me whom they have pierced, and shall lament for Him as for a first-born."—Zechariah xii.

for the Redeemer *when He comes to Zion,*"—His seat of sovereignty. But it will cease to appear strange, when the characteristics of this culminating period are comprehended; these being that unmitigated joy which the knowledge of pardon and acceptance brings to the released captive. "Thou shalt cause the Trumpet of Jubilee to sound on the tenth day of the *seventh* month; *in the day of atonement* shall ye make the trumpet sound *throughout your Land.*" Its proclamation in Jehovah's name is "freedom to all prisoners and debtors"—"Ye shall return every man to his possession, and every man to his family." In prospect of this, we find it thus recorded in the name of Jehovah of hosts. "The fast of the fourth month, and the fast of the fifth, and of the *seventh,* as also that of the tenth month, shall be to the House of Judah joy and gladness, as festivals of rejoicing; *therefore,* love the truth and peace."

It is to be noted that in *relation to the Land* are linked certain epochs signalised by the *historical facts* which they *memorialize throughout all time.* (The mediæval times being to these what the *interlude* is to the drama, or the *parenthesis* to the passage which it for a moment interrupts for a wise purpose, and to a special end):—"Times," they are of *occupancy* and *probation,* chiefly of importance to the "lease-holders," eventually to be "reckoned" with. That they shall close in retributionary judgments we are plainly told, *these* serving to indicate the speedy reclaim of the Covenant-people—coincident with these, as were formerly the judgments of Pharaoh's host, and the redemption of his vassals. It stands recorded—"The year of My *redeemed* has come; and the day of *vengeance* is in Mine heart." Long suppressed vengeance shall, at the "last end of the indignation," fall upon the *Head* of those who, forgetful of Eloheim, return to demon-worship. "As it was in the day of Noah, *so* shall it be in the day when the Son of Man glorifies Jehovah's name as Avenger of *His covenant, His laws,* and *His holy place.*" * * *

Near the time of the return of that portion of the two tribes under the Assyrian yoke, Daniel entreated for his

people's reclaim; but, while interceding for this *partial* return, he was by special mission enabled to comprehend that more remote redemption which comprehends *the whole House of Israel.* "*Seventy sevens*" *of years* are determined upon Thy people, and upon Thy holy city, to *terminate* transgression, efface sins, make reconciliation for offenders, and *bring in* perpetual righteousness, *to seal up the vision and prophecy,* and to consecrate the Holy of holies." These *sevens of years* we find divided into distinctive epochs:—*seven sevens,* and *sixty-two sevens* (together, 483 years) having comprised the *rebuilding of the Sanctuary* with the birth, ministry, and offering-up of the Anointed; the *seven remaining years* (at the close of the present interegnum) having been reserved for that last tremendous winding-up scene, of which desecrated Jerusalem shall yet be the stage. This brief period of *seven years* we find divided into two equal parts of "*three years and a half,*" the latter portion being characterised as the *last end* of the indignation—constituted such by desecration, especially that intolerably offensive act to which reference is thus made. "When therefore ye shall see the abomination of desolation spoken of by Daniel the Prophet *set up in the Holy Place,* then let those who are in Jerusalem flee to the mountains," "for *these be the days of vengeance* when *all* things recorded shall be accomplished."

It is *then* and *there* that the indignant Messenger of the Covenant ("clad with zeal as a cloak") shall, in the assertion of *His right* of supremacy; at once avenge the wrong done to His outraged laws and polluted sanctuary.

It is as "*Ruler* and *Priest* upon His Throne" that the anointed is to be regarded throughout "*the ages to come,*" being characterised as the Supreme High Priest, who "*ever liveth to make intercession,*" for His blood "bought" people. His own declaration is — "Behold, my people, I will open your graves, and bring you up out of your graves, and place you in the Land of Israel.' Then shall ye know that I am Jehovah, when I shall have opened your graves, my people, and recalled you to the Land of Israel; for *I shall put my*

spirit in you, and ye shall live, and I will place you in your own Land."

Here we find a declaration quite distinct from that, "gathering together due to Him" — from *all places of the earth at His coming as Deliverer to Zion.* It is as *reigning* Potentate having "all power in heaven and on earth"— opening and none shutting—that He thus speaks of recalling the tenants of the grave, who "had sinned under the first covenant;" but were, nevertheless, included in the blessings of that covenant of grace which underlaid the former. To this remote period of administration, Paul is careful to call the attention of his people. In his Epistle to the Hebrews, he says, "But this man, because of His unchanging priesthood, *continueth ever.* Wherefore He is able to *save evermore those who come to Eloheim through Him.*"

This *evermore* continues up to the last act of His mediatorial triumph, when all that is hostile to righteousness, peace, and happiness, having been subjugated to the good and perfect will of the Father; the Son shall Himself become subject to the Father—"Eloheim is Love"—(that, which overcoming evil with good, converts enemies into grateful adherents), *thus* "Eloheim shall be ALL and *in* all."

"The *ages to come,*" as times of refreshing, from the presence of Jehovah, and characterised as those of "The Restitution of all things," and as "the Regeneration" are directly alluded to in the prospective Rule, with Him, of His twelve truth-bearing witnesses. "*When* the Son of Man is seated on His Throne, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." They had participated in His trials as witnesses to Truth; and having thus suffered, they shall also reign with Him as intercessors, making *full proof* of the *ministry of reconciliation* committed to them. Hence their Lords' consolatary assurance, that an immediate fulfilment of their prayer and heart's desire shall then cause them to feel immeasurable joy. "Ask, and ye shall receive, that your joy may be full." The *Time* is specified. "*In the Regeneration,*" the success of their ministry, then

the cause of their joy, is certain as Truth can make it. It is in the degree that the *reason* is* enlightened and the *heart* enlarged, that this *prospective historical fact* can be appreciated as part of "*the whole counsel of Eloheim,*—which Paul "shunned not to proclaim" to the gentiles: hence His injunction, "*Be ye also enlarged.*"

The subject under consideration (as part of an economy which minds accustomed to a groove cannot apprehend), may fare hardly at the hand of some modern divines:—who might consider it dangerously beyond the limit prescribed by *orthodoxy:*—but we find enlargedness of heart repeatedly urged upon the disciples by their divine Master. They are admonished not to limit the bestowal of forgiveness to seven times of asking, but extend it to "seventy times seven," thus proving themselves the children of their Heavenly Father, who, embracing all in the arms of His fatherhood, causes His sun to shine and His showers to fall alike on the just and the unjust:—they are, moreover, by "*overcoming evil with good,*" to prove their affinity to Him, who will have all men to come to the knowledge of the Truth.

The parable of the prodigal son, whose reclaim was so churlishly begrudged by his less obviously vile, but odiously *loveless* brother; affords an illustration of this sad proof of depraved human nature:—since he is described as having felt it *easier to justify* his cut-off condition, as the consequence of *his* sin, than to justify the joy with which his father welcomed *his repentance.* In either case, the father overcomes evil with good:—"Son thou art ever with me, and all that I have is thine: it was *meet* that we should have joy for the return of thy brother, who was dead (in sin), but is

* Without the intelligent use of enlightened reason, faith (instead of holding the Head) may doat on things temporal, such as church appurtenances, Apostolic *succession*, it may be, resumption of Apostolic commission and empowerment alike fancifully realized and manifested, by certain in our own day. Without diligent and earnest enquiry at "*the Law and the Testimony,*" easy-going Christians will, as of yore, rest satisfied with the question, "*Have any of our leaders believed?*"

alive"; who was lost (a self-sold alien), "but is found":—in other words, reclaimed.

The terms עולם and עד, in relation to things created (or superinduced in the character of evil,) are necessarily restricted to the duration of Time, which, having had a beginning, has also an end. These terms, usually translated, *everlasting for ever and ever* would, even in their application to the Messiah's reign, be more correctly rendered "*aonis*," "ages of ages," "*aux siecles des siecles*." When we reflect, that this reign of the Head and Heir of all; constitutes an interval between *that* assertion of sovereignty and the *delivering up of His reclaimed* inheritance to the Father,—"nothing then having been left that has not been subdued or put under Him":—the term everlasting, in the sense of endless, cannot, with propriety, be applied to that delegated rule, predestined gloriously to merge in absolute* eternity—that of the ALL inclusive, ALL indwelling, Spirit of love, light, life!

In contemplation of this inconceivably glorious consummation, the ardent Seraphim are described as continually invoking the thrice Holy Name, — the whole earth being *then full* of that life-giving glory.

MY LORD—אדני.

THIS noun (mas.), pronounced *Adóni*, as denoting *personality*, has for its vital or root signification, Possessor, Ruler, and Foundation,† thus admirably serving to characterise the Anointed of David's house and lineage.

As a respectful salutation, Adoni was constantly applied

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* In answer to the question "*What is Eternity?*" promptly the deaf and dumb child, to whom it was addressed, replied in writing,—"*Eternity is the life-long of God Almighty.*" This simple corrective of misapprehension, accredited by dark age orthodoxy, may serve to shew that to little children, or such like; Eloheim hath chosen to manifest His own power.

† The Lexicon describes אדן as "*the base of a pillar.*"

to superiors: the younger sons of the family thus addressed the first-born, in honour of birthright-preeminence; and even in the marriage relation, we find it accorded by the wife to her husband, as household owner and ruler—"Sarah obeyed Abraham, calling him Adoni."

In modern times, when names are used only as designations, the fact is apt to be lost sight of, that those of the Divine Being are all illustrative; and, as such, to be regarded as the direct exponents of His essential qualities and manifested character, as Creator, as Renovator, and ultimately as Ruler and Heir of all.

The Virgin-born Deliverer was, in Paradise, regarded as the Champion of human-kind, and as the Conqueror of all that the adversary had power to devise and effect through man's deviation.

Hence we read, that, as the object of future hope, the personal Deliverer and Reclaimer was trustfully hailed and invoked in the Name which He was to glorify; for "in the days of Seth, men began to call on the Name of Jehovah." Beyond the days of David, and up to those of the earlier prophets, we find this due appreciation of the *future* tense "Yah," implying as that does the past and present *I am.*

The eclipse of this energising object of faith and hope, eventually told that interventional darkness had obtained the ascendant. The first downward step, that of "subtracting from," was followed by "adding to," that inviolable whole which (whether in human or in recorded form) cannot be broken; the structure of the latter, like that of the former, being inviolate in the character of Truth.

Superstitious piety (whose pleas are always nugatory), to prevent taking the Name of Jehovah in vain, *prohibited its utterance;* but, as the disuse of *standard* value renders a *fictitious* substitute necessary, *impersonality* was supposed to have been conferred on the *personal* title, by introducing the symbol of nullity, O; thus converting Adoni into Adon*o*i—a disastrous imposition, fraught with mischief; and one which, to this day, attests the mental bondage which has

submitted to its obscuration of recorded Truth. Well might the Sovereign whose Name had been thus belied, and whose tribute had been thus withheld, — in tender compassion to His people's estrangement, ignorance, and consequent unbelief—ascribe this to their misleading guides: "My people perish for want of knowledge." . . . "The priests' lips should *retain* knowledge" . . . . but ye have caused many to stumble . . . . "The leaders of My people cause them to err; and they that are led of them are destroyed." "Israel, thou hast destroyed thyself, but in Me is thy help found." "*Return to Me,* for I have redeemed thee."

This gracious recall to the *Life-giving Fountain* shall yet be readily responded to. Leaving negative substitutes of mortal device to the moles and to the bats, a willing people, arising from the degradation of ages, shall greet with hosannahs Him who cometh in the Name of Jehovah, to reclaim and rule His inheritance.

In all cases, where kindred sympathy and mediation are required, we find the invocation to Adoni. The first recorded instance is from the lips of Abraham, whose faith in that *personal Confirmer* of the covenant was counted to him for righteousness. When interceding for a remnant out of the guilty cities, then menaced with sudden destruction, his appeal was again and again to *Adoni.* Nor was it in vain; for "It shall be more tolerable for these in that Day" (when the *condemnation* is Light disregarded—resisted—perverted,) than for cities now exalted to heaven in privileges.

Moses, when entreating the presence of his people's Leader, appeals to *Adoni.* The *incorporeal* messenger of the covenant could *promise* good things to come, and deliver them from *external* adversaries, but, in *that* form, could not grant the pardon which their provocation so greatly needed; hence his yearning plea for that *kindred* Leader who *could mediate* and *reconcile*: "Send now, I entreat Thee, by the hand of him whom Thou wilt send."

David ascribes to the Son of Man (as death's Conqueror, crowned with glory and honour) that *immortal body* which is

His gift: "To *Adoni* belong the issues from death;"—the idea presented being that of the liberation of captives. His mission (at His birth inaugurated by the proclamation of angels): "Glory to Eloheim in the highest! Peace on earth, goodwill to man"—the prophet thus exultingly describes at its *realization:* "Jehovah Adoni, how excellent is Thy Name in all the earth,"—earth now the scene and theatre of discord and violence; having then become the habitation of man in the moral image of his Creator:—peace, the *fruit of righteousness*, shall be universal as brotherly love.

The Prophet Isaiah thus records his eye-sight testimony: "*I saw Adoni* seated on a highly-exalted throne" (the point of time indicated, that present to the glowing seraphim—the earth* being full of the glory of His thrice holy Name, then fully *known* and universally loved. The natural emotion of the Prophet is that of self-abnegation—a sense of utter want: "Woe is me, I am undone . . . . *for mine eyes have seen the King Jehovah of hosts.*" But no sooner had the live altar coal touched his lips than he became alive to the aspiration, and empowered by the force of his purified being: "Here am I—send me," his ready response to the question, "Whom shall we send, and who will go for us?"

Daniel, in his intercessory prayer for the reclaim of his people at the expiration of their seventy years' exile, invokes the compassionate Mediator ten times by His personal title, Adoni. Throughout the prophetic record, we find the mysterious affinity of Divine and human, in the doubly impressive form of "Adoni Jehovah." But it seems that the same spirit of *fear* which dictated the policy of *not giving utterance to the life-giving Name,* no less *dreaded* the consequence of this too *suggestive* duality; since to no other motive than the apprehension of danger to interventional authority and

* In harmony with the declaration, "As I live, saith Jehovah, the whole earth shall be filled with my glory;" "All shall know me, from least to the greatest," His will shall be the central mover of all truth-loving hearts."

its teaching, can be ascribed the careful avoidance of this irresistible appeal, in every translation under Rabbinical control.

In the prophetic record of Amos, this conjoint testimony is presented sixteen times; in that of Ezekiel, where it occurs not less than 170 times, the term Jehovah is set aside, and Eloheim (in the sense of a unit or mental abstraction) substituted. Hence we find a leading characteristic of "zeal not according to knowledge" in the fact that all allusion to the Person in and by whom Jehovah's Name was to be glorified, was accounted blasphemy, and treated as such; thus fulfilling the truth of the prediction:—"The wisdom of the wise shall cease; the intelligence of the prudent shall be no more." What but the reclaim of that key of knowledge, held in disuse by blind leaders, caused the seventy to return with joy, testifying that by the power of that Name evil spirits were put down: and what but the assurance that the Divine power thus manifested would eventually become the inheritance of all, from least to greatest, called forth this expression of purely spiritual rejoicing: "I thank Thee, Father, Possessor of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to Thy little ones; even so, Father, for so it seemed good in Thy sight"?

When the anointed embodiment of Truth was brought before the high priest, and by him adjured in the most solemn manner to declare if He were "the Anointed—the Son of Eloheim," His answer—as Witness to the Truth—being in the affirmative, His misjudging adversary might possibly have limited his horror to the rending of his garment; but when it was added, that he (and those then sitting in judgment against Him) should "hereafter see the Son of Man coming in the heavenly cloud,"—"the shechinah, as the right hand of the invisible glory"—*then* it was, that this infatuated bigot exclaimed, "He hath spoken blasphemy; what think ye?" "He is guilty of death," having been the accordant rejoinder.

Again, when, fearless of consequences to himself, Stephen

testified to the continual *perversity* of the people, ever since their deliverance from Egyptian bondage (supplemented as that had been with their rejection of the Anointed); the wrath thus enkindled against the dying witness, burst uncontrollably forth when he testified that he, at that moment, saw Jehovah's *embodied* glory standing at the right hand of power. *Then* it was that, "*stopping* their ears, and rushing on him with *one accord*," they dragged him out of the city, to receive at their hands the death due to a blasphemer.

Saul of Tarsus, an active agent in the penal and judicial act of that "zeal for Eloheim" which is without knowledge, might well testify, after he knew the truth, of that intemperate and ruthless zeal. Educational misapprehension and presumption, not only resisted the direct light of Truth, but hindered, or subjected to persecution as apostates, those who, in receiving it, returned to the faith of Abraham, who saw the Anointed afar off, as the object of Israel's hope, "and was glad."

When on his way to Damascus, armed with authoritative warrant, and breathing vengeance against such; suddenly was the persecutor arrested, and instantaneously compelled to confess, on the evidence of his own senses, that very *personality* which he had treated as blasphemy in Stephen. "Who art Thou, Adoni?" was the exclamation of the terrified and bewildered zealot, whose only thought now found expression in a ready zeal to serve his Lord: "Adoni, what wilt Thou have me to do?" The Glorifier of the long-forgotten Name claimed his every faculty of heart and mind:—Intense loyalty had superseded his former prepossessions, which vanished like smoke, and were forgotten like a dream. His guilty and remorseless errand we learn in the words of the disciple Ananias, who had been commissioned to restore the lost eyesight of the stricken and contrite Saul: "Here he hath authority from the chief priests to bind all that call on Thy Name"—all, in effect, thus returning to the primeval faith in the days of Seth, when men called on Jehovah's Name. "Go thy way, for he is to Me a chosen vessel, to

carry My Name to the Gentiles and to their kings, and to the children of Israel," was the reply.

Having cast behind him whatever could hinder or embarass the free action of a witness to Truth, he thus speaks: "When it pleased Eloheim to make *manifest* to me His Son, I conferred not with flesh and blood." At that time, having only been known by report to the several Bodies of believing Jews in Judea, he adds: "They had only heard that he who persecuted, now proclaimed the faith which once he had destroyed." * * *

Knowledge of this primary truth had now placed him on an elevation from which he could look down on the interposed darkness of those very traditions and falsifyings "of the elders," by which the Divine light had been eclipsed and overlaid. Hence we find him applying to his former orthodox profession that very epithet with which, in his ignorance of Truth, he had formerly stigmatised the faithful martyr: "I thank Joshua, the Anointed, who accounted me faithful, putting me into the ministry, who was formerly a *blasphemer;* but I obtained *mercy, because I did it ignorantly in unbelief:*"—"To this special end I obtained grace, that Joshua *first* in me might show forth all longsuffering, for a pattern to those who should *hereafter* believe on Hím to life eternal." The renowned disciple of Gamaliel, having left to the moles and bats that Celebrity and his satellites, he is thus described by Luke, the writer of the Acts: "Straightway he proclaimed the Anointed in the places of worship as the Son of Eloheim; and all that heard were amazed, saying, Is not this he who destroyed those who called on this Name in Jerusalem? But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the very Messiah."

Thus he testifies to the Hellenic Jews at Antioch: "They that dwelt in Jerusalem, and their leaders, because *they knew him* not (nor yet the testimony of the prophets, which they read every seventh day) they have fulfilled in their condemnation of Him." Having with steadfast endurance

fought the good fight, the veteran champion of the faith once delivered, could at last say, "I have kept the faith"—*that characterised* by *righteousness,* and which works by *love.*

As a world-wide evidence that "the *verifying faculty*" cannot do more than make manifest the impotence of all attempts against Truth, we have two notable instances; and both in the form of nullity; for not only does the *rabbinical o,* which (as Adon*o*i) was supposed to confer *impersonality* upon the personal title Adoni, at once bear witness to the danger and loss of substituted authority—and to the mental debasement which to this day bows to its thraldom; but the *o* (which as "omega") confers *nullity* on the original את,*

* את, the sign of potency, combined with sympathy and reciprocity, thus constituting a root which developes the relation of things, their mutual ties, their relative position in reference to the life universal, and that even in substance.—*See D'Oliviet.*

Kant, in his philosophy, describes את as objective no less than subjective—that which serves to characterise—a type-symbol—sign of mark, etc.

On the Alexandrian translation, Havernick remarks: "There is manifestly a want of fidelity, literality, and precision: an indifference about the *literal rendering of the original,* betrays itself in the translation, and a tendency *rather to suit* and recommend itself to the age and its customs. Hence, what seems less intelligible is *arbitrarily changed.*" In the present work, this arbitrary tampering has been pointed out in some instances; namely, where Malochim (Angels) has been substituted for Eloheim; *another* particle for ו (and), as also *another* for כ (because). Havernick adds, that the strict Jews in Palestine considered the Septuagint a heretical performance; they, with Justyn Martyr, maintained that the translation was incorrect.

"Etymology is an endless source of interest and pleasure. * * * Words thus handled are like the shells of which the poet says:

'Touch one and it awakens; then apply
Its polished lips to your attentive ear,
And it remembers its august abodes,
And murmurs as the ocean murmurs there.'

Within the last few years, the study of words has gained in dignity, without losing in attractiveness, by assuming the dignity of a science—the science of language.' It has been fortunate in the time and manner of its introduction to the British public. * * * A vast amount of materials had been accumulated, chiefly by continental scholars: a vast number of theories had had their day and ceased to be; the time was come for a master-hand to mould the whole into form. And the

still affords sad evidence that the Hellenic Jews (employed by Ptolemy to translate the Scriptures) were more disposed to flatter their employer's national predilection, than to deal faithfully with the Truth thus misrepresented:—Knowing, as they must have done, that the combined first and ultimate characters or symbols constitute the personal pronoun "Thou" (את), and that the Alpha and Omega of a merely intellectual language fail to illustrate what they cannot express. It is impossible to reconcile such a flagrant dishonesty with that love of Truth which would have spurned it.

Awakening from the drugged slumber of ages—*returning* from the misleading authority of blind guides—*arising* from

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lecturer was peculiarly well fitted for the task. * * * In his hands, the science seemed to start into life full-grown. * * * From the time of the publication of his lectures, many important points, which had been eagerly disputed, must be regarded as definitively settled:—That there is such a thing as a science of language, totally distinct from the knowledge of languages, and distinct, too, both from grammar and philology; and that this science is akin rather to the physical than to the historic sciences; inasmuch as languages grow or develope themselves in obedience to organic laws and not to the will of man—that the germs of human speech are monosyllabic roots—predicative and demonstrative: that the required modifications and combinations are formed for each language, according to certain organic laws peculiar to itself, which constitute the difference between it and other languages. Every one knows how necessary the caution [to check over-hasty inference]—how strong is the tendency to believe that the laws which we have found acting in our own corner of the universe must govern the whole. Bishop Wilkins wished to construct a universal language—a real character, *i.e.* a method of writing which should express not sounds, but ideas independently of sound. * * * Is the whole but a distorted or dimmed image of sacred history? Is Kronos, Noah; and are Zeus, Poseidon, and Pluto, Ham, Japhet, and Shem? * * * In order to understand the origin and meaning of the names of the Greek gods, and to enter into the original intention of the fables told of each, we must not confine our view within the Greek horizon, but take into account the collateral evidence supplied by Latin, German, Sanskrit, and Zend mythology. The key that is to open one must open all, otherwise it cannot be the right key. And this master-key he finds in their common language. According to him, all mythology is generated out of the natural corruption and decay of human speech. That certain letters are most commonly found in words signifying certain classes of ideas is undeniable."—*Times*, Nov. 5.

the mental, moral, and spiritual degradation thus invoked and perpetuated; the reclaimed people, glorifying the direct teaching of "the Law and the Testimony," shall be ready to exclaim, "Adoni, our Ruler, other lords than Thee have had the rule over us, but *by Thee only* will we make mention of Thy Name."

Until then—when the knowledge and love of that Name shall be universal—let those who now rejoice in the all-sufficiency and immutability of the written Word, take comfort in the gracious promise thus recorded for their encouragement: "Then they that revered Jehovah, spake often one to another; and Jehovah hearkened and heard, and a record to memorialize them was written before Him, for those who revered Jehovah, and that thought upon His Name. And they shall be Mine, saith Jehovah of Hosts, in the Day that I gather My special treasure."

CREATOR—ברוא *baroua** WORD—דבר *debar* SON—בר *bar*

To the eye in *relative form*, and to the ear in *accordant sound*, these synonymes address the direct force of their illustrative testimony; for, while in essence they are a *unity*, each indicates the *distinctive* qualities which attest that unity in *operative power*.

John, like Moses, *first* presents the divine WORD, as the source of that higher and holier *life* which *regenerate* man is destined to enjoy hereafter.

* A profoundly initiated Hebraist and critic remarks,: "The term *bar*oua, which we perceive has, in addition to the root בר (*bar*) the affix א—the potential symbol א, being descriptive of universal action and effect in things created by *bar* the son—the symbol ד is prefixed to the root *bar* (בר) indicating the דבר (Word), as the manifestation of the invisible glory. In ancient times, the symbol ד, which serves to indicate form—דם the generative title, אדם (man), and that in relation to the condition of his human nature—was employed as an article, and is frequently so used in the record of Daniel, which retains this ancient Chaldean and Syrian peculiarity."

Let us recur to the sublime *dual* key-note to which *renovated* man and earth shall yet respond in choral acclaim:—that which ushered in creation—"when the morning stars sang accordant, and all the sons of Eloheim shouted for joy!" "Eloheim said LIGHT shall BE, and LIGHT WAS." Responsive to the Father's command, the Divine WORD became *thus* distinctive as that *light* and *life* which makes manifest SUPREME LOVE, and of that obedience which is the glory of sonship.

Thus inaugurated, "the First-Born of every being" awaits that glorious future Day, characterised by His rule as the Sun of Righteousness. When "at *eventide* it shall be LIGHT," and when "JEHOVAH shall be one and His NAME one."

John proceeds to record, that Eloheim the omnipotent, Word of the Father, veiled His glory in our common nature. "*The Word was in flesh.*" Thus, the Divine light, as the *manifester* of Divine love, shone amid that *mortal* darkness which comprehended it not.

"The light shone" in benignant healing; but an interposed darkness, alike impenetrable to Truth and reason, "comprehended it not"; for, while the *regenerate* portion of the people saw in the embodied Word—the manifestation of heavenly goodness and power—"full of grace and truth:"—and while "the common people," who "heard him gladly," declared "Never man spake like this man;" their leaders "*shutting* their eyes lest they should see," and "*closing* their ears lest they should hear"—and thus be converted; saw in that light only a *disturbing* cause which, making manifest their errors in doctrine and character, called forth their displeasure.

Paul, in his epistle to the Hebrews, attacks, with consummate skill, those rabbinical and educational prepossessions in which he had profited (at the feet of Gamaliel) above many of his equals. From his own experience, he could "bear them record that they had a zeal for Eloheim, but not according to *knowledge*." "The *key* of knowledge" having been "taken away," they had *so* deviated from the faith of

Abraham, that, instead of the *object* of his hope being hailed from afar as Deliverer and Reclaimer—that very personality to whose Rule he delighted to look forward—was accounted a "*heresy*,"* tantamount to blasphemy.

So long had the pernicious effects of *substituted* "leaven" indisposed for Truth's pure aliment, that the difficulty now lay in reclaiming minds thus vitiated, to the primeval faith once delivered for all time. Like a wise master builder, at once cognizant of the *design* of the architect, the *quality* of his tools, and the *material* on which these were successfully to act:—Paul, in his epistle to the Hebrews, brings to bear on *educational preoccupancies*, the irresistible force of the three *synonymes*, of which *son* (implying personality and heirship) is the *root*. "Eloheim, who at sundry times and in various manners, hath spoken to the fathers by the prophets, hath in these later times spoken to us by His Son (*bar*), whom he hath appointed Heir of all; by whom, also, he created (*barah*), the Worlds." Here *bar*, *debar*, and *barah* are left to make their own direct impression. No sophistry could parry its force; no dexterity elude its point.†

The personality and sovereignty thus identified with the Creator (*barah*), by whose *Word* (*debar*) all things were

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* The accusation of the high priest was, "We have found this man a heretic, a mover of sedition among the Jews throughout the world, and a leader of the Nazarene sect—one who hath sought to profane the sanctuary, whom we laid hold of, and would have judged according to our law." The reply of Paul to these charges was, "They neither found me disputing in the sanctuary, nor stirring up the people in places of meeting, or in the city; neither can they prove their accusations. But this I confess to thee, that in the way which *they call heresy*, I worship the Eloheim of my forefathers, believing everything recorded in the Law and in the Prophets."

† "There are cases in which more knowledge of more value may be conveyed by the history of a word than by the history of a campaign. Thoughts of themselves are perpetually slipping out of the field of immediate mental vision, but the name abides with us, and the utterance of it restores them in a moment; and on the necessity of names for the propagation of truth, it has been well observed, that they must be held fast in apt words."—Dean Trench *on Words*.

"created to be *perfected,*" could only serve to throw light on a premonition, either dimly accepted or altogether overlooked (Gen. ii. 3).

By the same authoritative argument, Paul proceeds to prove that as *bar* and *barah* assert the claims of the Son as CREATOR, so *ben* בן and *benah* בנה signify the *human* nature of David's "root branch," as *builder* or son of a *spiritual* edifice—*ben* and *builder* being *synonymous*. Thus he addresses them, "Wherefore, holy brethren, partakers of the heavenly calling, consider Joshua the Anointed, who was faithful to Him who appointed him, as was also Moses in all his house. But this man was counted worthy of more honour than Moses, inasmuch as *He who built* the House has more honour than the *building,** for every edifice is erected by some one; but He who is universal Builder is Eloheim." "Moses, as a servant"—was part of the edifice, but the Son is at once her Builder and Head. He adds, "*whose building are we, if we continue* to hold fast the confidence and rejoicing of our HOPE *stedfast* to the end." He describes those whose realizing faith and secure trust had, even amid the harassment and conflict of this probationary state, enabled them to enter into the prospective enjoyment of that perfect peace and rest which await their resurrection existence, as *manifested* children of Eloheim, joint-heirs with their Lord.

As aspirants after higher degrees of knowledge and usefulness, they are urged to "go on" from rudimentary to perfect information, distancing the things already attained, They are to *advance* in their heavenly way, looking to the Author and Perfecter of their faith as the Supreme exemplar of sonship and loyalty.

There is a vastness in Divine love which, even dimly to apprehend, requires not only that the understanding should be *enlightened,* but that the heart should be *enlarged.* They are, therefore, admonished to *grow* in *wisdom* and in *knowledge,* to the full stature of perfected human kind; *thus*

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* As *ben* (son) signifies the *Builder,* so *beth.* (daughter) the *building.*

proving that they have not received the grace of Eloheim in vain.

We find in the epistle to the Hebrews a remarkable prominence given to the priestly or *intercessory* office of the Son, as consummator of the Father's will and purpose—a ministry which, so far from ceasing when He re-appears to exercise His sovereignty, comes into fuller exercise throughout "the times of refreshing," or ages to come; when, as "a Priest upon His throne," He shall demonstrate His all-subduing power. Then, also, shall His immediate disciples and witness-bearers sit on twelve thrones in the exercise of the same functions, that "their joy may be full."

"I saw thrones, and those who sat on them," is the prophetic declaration of John. That of David is in perfect accordance, "There [on Zion] are set thrones of judgment; the thrones of the house of David." Zion, thus adorned with her *then manifested* lights, is described as a queenly woman, crowned with *twelve stars*, "burning and shining" in the full glory of their ministry—that of "turning the disobedient to the wisdom of the just."

Paul points his epistle by reminding them that, amid things destined to *dissolution* they are to be as *strangers*, looking to that Heavenly City whose Builder and Perfecter is Eloheim.

SENT—שלח.

The synonyms and affinities of this future of the verb to send, are; to commission; to stretch forth the helping hand; to rid oneself of a thing; to kindle; to be forsaken, to sprout or flourish afresh: with the final ן, the table of shewbread; with ט, dominion; with ום, peace, health, plenitude; the full amount; the whole integer; recompense; prosperity.

Thus affluent in suggestive thought, Shiloh, or the sent Messenger of the Covenant, was announced by the dying patriarch in his blessing to Judah: "The sceptre shall not pass away from Judah, nor a Lawgiver from between his

feet, because (כִּי) *Shiloh shall* come, and to Him shall the gathering of the people be." It is matter of regret, that the *substituted* "until" should have so long furnished ground for speculation and controversy.

We find this illustrative title conferred on a certain spring or famed conduit south of Jerusalem, to which the man born blind was directed, in order that he might enjoy the new blessing of sight—not only that of eyesight, but the new mental perception to which it gave birth, in the character of *gratitude*. There was also a place called Shiloh, where the assembled congregation of Israel was wont to invoke the Name of Jehovah. We read: "Jehovah appeared again in Shiloh, for by His Word Jehovah revealed Himself in Shiloh to Samuel."

Before Jerusalem became the appointed centre for sacrifice, Shiloh had been the place at once for worship and sacrifice. The rejection of their National Sovereign was ominously associated with this remarkable place. The answer to their demand addressed to Samuel, "Give us a king to judge us," was "They have not rejected thee, but Me, that I should not reign over them." Very awful, in after times, was the reference to that place—when the sanctuary, the central place of prayer for all nations, where the Name of Jehovah is recorded for all time—had become a place of unseemly traffic, and denounced as "a den of robbers." "Go now to Shiloh, my place, where I set my Name at the first, and see what I did to it (namely, the tent), for the provocations of my people Israel. . . . . I will do to this place and to the House which is called by my Name, wherein ye trust, and to the place which I gave to you and to your forefathers, as I have done to Shiloh; and I will cast out of my sight the whole seed of Ephraim.* . . . . Say to them, This is a nation that obeyeth not the

* Thus Asaph refers to the special cause of offence: "They provoked Him to wrath with their *graven* images. . . . So He forsook the tent of Shiloh, pitched among men."

voice of Jehovah their Eloheim, nor receiveth instruction; Truth is disowned and cut off from their mouth."

Of the gathering yet due to the Messenger of Jehovah as the promised Shiloh, we find many announcements in the prophetic records. To it, as the National Hope, Paul thus alludes, in correction of a premature expectation, which certain ill-informed alarmists had spread among the Thessalonian believers: "Now, we beseech you, by the coming of our Adoni, and by our *gathering* together unto Him, that ye be not shaken in mind, or perplexed, whether by *Spirit*, or by *word*, or by epistle as *from us*, that the day of the Anointed is immediate. Let no man deceive you; for there must be first a falling away, and that man of transgression be *manifested* the son of perdition, who as antagonist shall exalt himself above all that is called Eloheim, or that is worshipped, inasmuch as he shall sit in the Sanctuary of Eloheim, assuming himself to be Eloheim. Even now the *mystery* of iniquity is at work: but he who now hinders will continue to hinder until he be put out of the way; and *then* shall that lawless one be made *manifest*—whom Jehovah will consume with the Spirit of His mouth, and destroy with the glory of His presence—even him, whose coming is after the working of the adversary, with all power, and signs, and lying miracles, and with all deceptiveness of unrighteousness in those who perish, because they received not the Truth in the love of it, that they might be delivered; for which cause Eloheim shall send them *potent delusion*, that they shall believe in a lie, that they all might come under condemnation, who believed not the Truth, but had pleasure in unrighteousness. But, brethren beloved of Jehovah, we are always bound to give thanks for you, because Eloheim from the beginning hath chosen you to salvation through sanctification of the Spirit and belief of the Truth. . . . . Therefore, brethren, stand fast, holding the doctrine which ye have been taught, whether by *the* WORD or by our epistles." The testimony of the embodied Word is: "He *sent* Me to heal the broken-hearted, and to proclaim release

to the captivity." That of His witness is: "Eloheim sent His Son not to condemn the world, but that through Him the world might be saved. This is the condemnation, that Light has come into the world, and that men loved darkness rather than Light, because their deeds were evil."

We conclude this section in the words of Peter: "He shall *send* Joshua the Anointed, who formerly was proclaimed to you; whom the heavens must receive until the time of restitution of all things spoken by the mouth of His holy prophets since the world began"; Enoch, the seventh from Adam, being one of these.

SON OF MAN—בן אדם.

For the full significance of this *generic* term, we must refer to its root synonymes, and affinities: *dam*—"blood, the life of *all* flesh": *Adam*—man: *Adamah*—earth as an element: *dam*out—corporeity or personality.

Paul, in his Epistle to the Hebrews, thus urges home these suggestive word-forces: "Forasmuch as the children are *partakers* of flesh and *blood*, He also *partook* of the same, that, through death, He might vanquish him who had the power of death, that is the adversary."

It was *thus* to defeat the design, frustrate the attempt, and ultimately annihilate the work of the adversary, that "Eloheim was manifested in the flesh" as *ben adam*, "Son of Man"—a title suggestive at once of *interventional evil*, of *human need*, and of *remedial interposition*. Hence the first announcement of the virgin-born *Subjugator* and *Reclaimer*, whose "heel" should be upon that "head" in which evil shall eventually culminate.

It was prospective of this Deliverer, as the Consummator of the Divine will, that it was said, "We shall perfect* man

* The translated term "make" fails to express the deeper significance of עשה, which, in contradistinction to create, implies a *gradually perfecting process*.

in our image, as our personality* ("*dam*out") and He shall have rule."

Paul, under the guidance of the Spirit of Truth, perceives—as Moses and David did in their day—in this perfect humanity, the Man "crowned with glory and honour," as Conqueror of death and Subjugator of the powers of darkness and evil.

During the ascendant of these in this present evil constitution of things destined to dissolution—evil prevails; hence the observation, "We see not yet all things subdued to Him; but (prospectively) we see Joshua, who was for a little while inferior to Eloheim,† *for* the suffering of death, crowned with glory and honour, that by the grace of Eloheim He might taste death for every man: thus it became Him *for* whom are all beings, in conducting many sons to glory, to make the Saviour-Leader *perfect through endurance.*"

The same masterly commentator—ever alive to the inviolability of the *structure,* no less than to that of the *Spirit* of Scripture testimony — thus presents in direct antithesis, the ulterior, perfect, and first mutable Man: "There is a natural corporeity, and there is a spiritual corporeity; howbeit, not that which is spiritual is first, but that which is natural; ultimately, that which is spiritual. The first man was a living soul; the ultimate Man a life-giving Spirit: the first man was of the earth, earthy; the

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* It has been remarked, that "if all created forms existed as ideas in the Divine mind before they took substance as *visible objects;* how preeminently must 'the Son of Man,' the expression of perfect humanity, have prospectively existed as the Illustrator of the invisible glory."

† The Alexandrian and other translation have *substituted Malocheim* for Eloheim, probably in the idea that the first man was the person described. But, so far was "the *Son*" from being inferior to created angels, that we find Him contrasted with these, the destined subjects of His future all-inclusive rule. Hence the mandate: "Let *all* the angels of Eloheim do homage to Him."

prospective Man is the Lord from heaven. . . . . For as we *have borne the image* of the earthy, we *shall also bear the image of the Heavenly.*" Of the first man it is written: "Eloheim created him in His image; in the image of Eloheim *created* He him—male and female created He them." This describes the created man as "*prefigurer* of Him who should come"—a mystery to which Paul, in relation to the subordinate union, thus alludes: "This is a great mystery, but I speak concerning the Anointed and His witness עדה, or true help-meet." Of the prefiguration, it is written: "They twain shall be one flesh;" while the uniting bond of the permanent Archetype being Divine love, the unity is that of "one spirit." This spiritual Bride, of which the Son of Man is Head, having "*suffered*" in the world as *witness* to truth, shall "*reign*" with her Lord in His heavenly kingdom: for in her light, as illustrative of the manifold wisdom of Eloheim, the now benighted nations shall hereafter walk —the virtues, graces, and gifts of the Spirit—thus commending the ministry of the Father and of the Son. Without this manifestation of spiritual and moral beauty, there could have been no practical evidence of love-originated unity. If heretofore, as "lights" in this dark world, they have "turned many to righteousness," how infinitely more telling shall be their aggregate effect as the Heavenly Jerusalem—the city whose Architect and Beautifier is Eloheim.

During mediæval times, it has been customary to "*wrest*" Scripture testimony into *accommodation* with the present *foreign* and *adverse* constitution of things.*

* "They have so perverted visions of future glory, as to apply them to past or present periods of man's worst iniquity. Through the corruption of the *post Apostolic Church* in the days of Constantine, and the false expectations of Protestant Christianity in England (governmentally tampering with and fostering almost every kind of influential evil that is to be found on the earth), have been represented by some of the most holy and heavenly visions of Revelation. 'The woman clothed with the sun' has been said to represent the political elevation of Christianity in the days of Constantine: and the 'standing on the sea of glass, mingled with fire, having the harps of God, and singing

That *centralization* and *universality* which made *heathen* Rome "the mistress of the world," descended as heirloom to her ecclesiastical hierarchy; and then it was that the glorious wardrobe in store for reclaimed Jerusalem was remorsely appropriated by her reigning supplanter, under the assumption of Universal Church of Christ. Instead of the *direct* appeal of *each individual* to the Law and to the Testimony, the mandate was—"*Hear the Church.*" With no Standard by which to test character and action, arbitrary ecclesiastical authority having displaced that Light of the household, all sense of right and wrong was lost; church infallibility confounding all such distinctions, had substituted for good, evil, for light, darkness.

"When the Son of Man cometh, shall he find faith on the earth?" The faith which purifies the heart and works by love shall only be found individually—governmentally and corporately, the same practical atheism which covered the earth with "violence," shall be found when the Son of Man comes to reckon with the occupants of privileges misimproved; of grace received in vain.

The evil of tampering with Scripture testimony is so wisely dealt with in the following observations, that with these it may be well to conclude this admonitory subject:

After characterizing as "unprincipled, the volatilizing of plain concrete terms, the toning down of others, the evasion of the natural, and substitution of the non-natural, explanation, suggestive of the assumption that the apostle at times was not master of or did *not know the value of words* he was

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the song of Moses and the Lamb,' have been said to represent the Protestant churches of England rejoicing after the conclusion of the revolutionary war. Is it any wonder, under such circumstances, that confusion and darkness should reign, when we are taught to believe that *Scripture* celebrates in thanksgiving psalms the period of the 'creature's groaning,' and represents dark periods of man's evil by visions of glory? If such interpretations prevail, there is reason to fear that the heart will soon cease to feel or the conscience to judge; Scripture will cease to be understood, the eye of the soul having become dim."

using, the writer adds: "If we shrink from and denounce all such instances of prejudice and want of candour in our opponents (the Reviewers and Essayists), let us remember, on the side of *our anxious orthodoxy,* that every instance could find its *exact parallel,* and that we may well be reminded to take heed that we be not ensnared by *perverted principles of interpretation,* that have *thus long retained such a baneful ascendancy.* On reviewing such a list, does not the conviction arise, that the '*speaking the truth in love*' of the apostle is a principle that needs *anew to be commended* to every interpreter of Scripture; and does not also the melancholy reflection arise with it, that we must ascribe to its neglect the present state of *parties,* and their present attributes of increasing hostility and antagonism?"—*Essay IX. of Aids to Faith.*

TRUTH—אמת.

In this absolutely assertive word, we have the express and immutable power of Truth, as symbolised in the Leader א, and the Completer ת, including as these do, the whole to which they thus stand related: "I am the first and the ultimate," without the connecting tittle את, is a personal pronoun; with it, a sign,—אות—which we find thus prospectively given: "The Adoni Himself shall manifest to you a sign; for behold, a virgin shall conceive, and bear a son, and shall call His Name *Emmanuel* (Eloheim with us)."

This "sign" of Divine and human affinity remedially manifested, we find in embodied Truth. Hence His own testimony: "I am the Way, the Truth, the Life: no man cometh to the Father but by Me." It is as Regenerator that He thus commends the written Word, no less than in its embodied life-giving power: "Sanctify them through thy Truth; thy Word is Truth." This prayer comprehends *all who shall believe* on embodied Truth through the testimony of the immediate subjects of that prayer, while it distinctly excludes all claims assumed on other grounds.

It was for he express purpose of confirming the Truth of Eloheim, pledged of grace to Abraham, that He became manifested in the *flesh;* that *thus* through death He might defeat the adversary of man and annihilate his superinduced causes of disturbance. "For this purpose was the Son of Eloheim manifested to destroy the works of the adversary."

It was not enough that His righteousness should, as Substitute, *cover* the denuded state of man; it was indispensable that His righteousness should also, as an *actuating principle* of man's higher and nobler life, prove that, as He had borne the image of His "earthy," He should now bear the image of His heavenly Father.

Regenerate Israel cannot bring healing to the nations until she has thus at once recognised her high destiny and glorious mission. When we reflect on the immutable character of TRUTH, it is not surprising that, throughout the Divine record, it should be described as "the ROCK of Israel," and "the ROCK of Ages." It was in this character that Simon, when interrogated, thus replied: "Thou art the Anointed—the SON *of the living* ELOHEIM!" "Flesh and blood hath not revealed this to thee, but the Spirit of My heavenly Father," was the commendation thus called forth. "Blessed art thou, Simon *bar-youna* (son of the dove); upon this Rock I will build my עדה (witness-bearer), and the gates of Sheol shall not prevail against her: and I will give to thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

In order to have a clear apprehension of this much vexed subject, which, like other misunderstood Scripture truths, has furnished ground for the most unwarranted assumption, it is requisite to refer to the *ministry* of original words.

We find the term צור, rock, *always* employed to indicate *immutable* stability: again, we find כף (a piece of rock or quarry-stone used in building), employed as the root of Cephas in these words: "Thou art Cephas, and upon this

Rock, צור, (*i. e.* the preceding testimony), I will build," etc.* It is altogether irrelevant to the subject, that Petrus in Latin, and *Pierre* in French, signify Rock; since we find that, in the original and authoritative form of speech, Peter (פטר), indicates the *first* utterance of the mouth (as also the first birth or disclosure of the womb); metaphorically, it means, to let loose. In Deut. xxxii. 37, Isaiah xxx. 29, Psalm xix. 3; xxxii. 47, and elsewhere, צור (Zur), serves to indicate "the Holy One of Israel," as the Foundation of our trust. The investment of Cephas, or Peter, with "the keys of the house of David," was *prospective* of *his future ministry*, in his resurrection-character of conjoint ruler and intercessor on one of the twelve "thrones of the house of David." The assumption of *transfer* for the keys to *strange* hands, is like that of *transfer* of authority and supremacy to *strange heads*—a groundless pretension, destined to pass away with "the things that are."

During dark ages and undisturbed impunity, under the rule of the adversary who "*abode not in the Truth*," a spurious importation had so firmly and universally rooted itself in this world's field, that, instead of the heavenly command, "*This is My beloved Son; hear ye Him*," the imperious hierarchal mandate, "*Hear the Church*," arrogated universal homage. And so long as "*strong delusion*" continues inaccessible to the direct light of Truth, so long shall infallibility be based upon "*Tu est Petrus*."†

* Cephas has a double significance—as a stone pillar in a building, and as the sustaining beam which relates to its frame-work. Jerome explains it: "*Lignum quod ad continendos parietes in media structuræ ponetur*."

† "The type of the government of the vicar of Christ upon earth, is to be sought in the most odious of all governments which the earth has ever witnessed—that of the ancient Greek tyrant, a man who had seated himself on the necks of his fellow-subjects. . . . . It needs no deep astrologer to cast the horoscope of such a government. It is the old conflict of *brute force* against enlightened reason, and of a strong delusion hugged so closely to the last *against the demands and the necessities of an inexorable future*."—*The Times*, Oct. 5th, 1864.

FOOD OF HEAVEN—לחם שמים.

THIS word of ***dual*** ministry—from the root לח freshness, vitality, vigour—has for its primary significance, ***Food***, of two kinds—the one, bread, the staff of human life; the other, flesh, described as strong meat, suitable for those who have attained their full stature, and who require invigorating support in their conflict with the strongly-entrenched powers of darkness, which they are determined to overcome in the strength of that heavenly sustenance.

What bread is to our physical, the Divine Word of Eloheim is to our spiritual constitution—the staff of life.

"Man shall not subsist by bread alone, but by every word which proceedeth from the mouth of Eloheim shall man *live*." We are wisely to avail ourselves of the "strong meat" provided for such as have their faculties strengthened by means of exercise, (more especially in an intelligent discernment between things that differ). The double relation of "the *Word* in *flesh*," we also find indicated in the name of the *place* from which He should come, as world-wide Sustainer and universal Ruler—***Bethlehem***, serving to prefigure the "house of food." "Thou Bethlehem Ephrata art small among the thousands of Judah; but from thee shall come forth for ME Him whose goings forth have been of old from remote time."

The goings forth here alluded to were those of the incorporeal Messenger of the Covenant, who ministered to their physical need in daily supplies of heavenly bread and water; for the Rock that followed them was their future Reclaimer. We find the Levitical altar-offering, together with the meat-offering (bread) and the drink-offering (wine), its accompaniment; significantly foreshadowing, and also meeting in the Archetype. On the last passover-eve preparatory to the Sabbath, the disciples were by their Master initiated into the fact that all types met in His world-wide sin-offering, as "the Lamb of Eloheim." Until then, ignorant

of the duality of the spiritual food thus provided for their spiritual need, they were at a loss how to take the declaration, "My flesh is meat, indeed." "How can He give us His flesh to eat?" was their perplexing thought; and still more did the life-giving efficacy of His blood offend minds accustomed to think of that which, in the form of food, was strictly prohibited alike to Jew and Gentile. Their Lord's explanation removed all misapprehension: "What if I should ascend up where I formerly was? It is the Spirit that gives life, the flesh profits nothing; *the words that I utter to you, they are Spirit—they are life.*"

Now they could comprehend what their Lord meant when He said, in the form of a question, that greater was the ALTAR which *consecrated* the offering, than the flesh offered upon it. They now clearly saw that not only the altar-offerings and the wine-offerings, but the *fire* in which they were consumed in one form to rise, "as a sweet savour," to the supreme mercy-seat, were all indicators and exponents of the once and for all offering. They could now perceive why Eloheim's love is a "consuming fire," destroying none capable of being purified by it; and why, in the person of man's Mediator, many waters cannot quench that love. The doctrine with which the Master *fortified* his followers that memorable night was, that acceptance of the flesh offered and the blood shed was as indispensable as that of the Word which sanctified the offering: in other words, the Anointed was to be accepted in His human no less than in His Divine nature. There was special need for thus warning His witness-bearers: who would have to encounter self-reliant speculatists, either choosing to ignore the Divine or the human manifestation of love. Some could see only an impalpable *aion,* others only a mortal humanity in the Holy One of Israel! Hence the zeal of the beloved disciple in denouncing the former error: "Every one that confesseth not that the Anointed hath come in the flesh, is not of Eloheim. . . . . We have seen and do

testify that the Father sent the Son to be the Saviour of the world." The passover cup after supper served to indicate "the cup of blessing"—that of spiritual community in and under One Head authority. There was on that occasion no danger of the emblematic forms of bread and wine being in themselves overrated, the Master Himself having been present; but as, after His departure, there might creep in some superstitious notion, the apostle Paul seeks to prevent all such misapprehension in his Epistle to the Corinthians: "Flee from idolatry: the cup which we bless, is it not the communion of the blood of the Anointed? the bread which we break, is it not the communion of the body of the Anointed?" He then warns them against the danger of not discerning spiritually the body thus constituting a bond of union, lest they eat and drink their own condemnation—love being the very essence of that *community* of our feeling and interest.

We are again reminded of the significance of original words, not only in their application to persons, but places, as before indicated in that of Bethlehem—the House of Food. The bread, literally of faces or presence, consisted of twelve unleavened cakes, their place being on the golden table, where they were arranged in two rows. Leaven is always to be understood as a foreign ingredient, which inflates; hence the mental blindness, lameness, stuntedness of spiritual stature, and *chronic ails, which it engenders: "Ye offer polluted bread on mine altar . . . . the feeble have ye not strengthened; the diseased have ye not healed; neither have ye bound up that which was broken, or reclaimed that which was lost. Thus saith Adoni Jehovah, Behold I am against the shepherds, and will require the flock at their hands, and cause them to cease from feeding the flock. For thus saith Adoni Jehovah, I myself will seek after and discover, and bring them out of all countries, and will bring them to their own land, and feed them on the high places of Israel; upon the high mountains shall their fold be. I will feed my flock, and cause them to rest, saith Adoni Jehovah."

* 1 Cor. xi. 30.

We have much that is suggestive presented to us in the feeding of the five thousand, besides women and children, with the five barley loaves and the two fishes, the distribution of which, after having satisfied them all, left twelve baskets of fragments due to nature's commoners, not one of which is forgotten by Him who supplies the need of every living thing.

From the immediate hand of their Lord the disciples handed the heart-strengthening bread to the multitude. Who, after this lesson, can doubt the illimitable power or grace of the Divine Word as Spiritual Feeder? Who can question the compassion which included those who came only for the bread that perishes, in the greater blessings of such as came to hear from His lips the words of eternal life?

ANOINTED—משיח.

Messiah.

THIS title, which is strictly passive, indicates that initial rite by which the prophets, priests and kings of the covenant people were consecrated for the exercise of these functions—a rite, in their case, only symbolical; the *oil* having served to represent the *unction*, and the *horn*, from which it was poured on the head, the *power* of that unction, as the gift of the Holy Spirit.

In the person of JEHOVAH's Anointed these distinctive ministries met; and the Holy Spirit having been the immediate agent, an immeasurable endowment of all virtues, graces and gifts, fitted Him for the remedial work to which He was thus consecrated.

The announcement of the Anointed of David's house and lineage was thus recorded, centuries before His birth in Bethlehem the city of David: "A prophet shall Jehovah your Eloheim raise up for Me from among His brethren, like unto thee; to Him shall they hearken."

As "Messenger of the Covenant, for the truth of Eloheim,

to *confirm* the promises of grace made to the fathers," we find the Anointed, in the fulness of time, thus asserting His claim to the trust of His people: "The Spirit of JEHOVAH ELOHEIM is upon Me, for HE hath sent Me to bind up the heart-broken, to proclaim release to the captivity, the opening of the prison to those that are bound; to announce the year of redemption—the day of our Eloheim's vengeance: to comfort all that mourn; to give them for ashes *beauty*, for mourning *the oil of joy*, and for the spirit of depression the *garment of exultation*; that they may be called *trees of righteousness*, the *planting* of JEHOVAH, that HE may be glorified."

The reclaim of universal sovereignty from that *interventional* and *adverse* rule, under the burden of which all creatures now groan and travail in hope of deliverance, is thus prospectively characterised under the benignant sway of the rightful Possessor: "Thy throne, Eloheim, is for ever; the sceptre of Thy dominion is a *righteous* sceptre: Thou hast *loved righteousness* and hated iniquity; *therefore* Eloheim, *Thy Eloheim*, hath *anointed* Thee with the oil of *rejoicing* above Thy companions."

With this glorious reward of His soul-travail set before Him, the Anointed of Jehovah thus speaks of His remedial ministries: "I will greatly rejoice in Jehovah; I will be very joyful in *My Eloheim*, for He hath clothed Me with the *vesture of righteousness*, as a bridegroom with his ornaments, and as a bride with her jewels. For as the earth makes *manifest* her increase, and as the garden *brings forth* the seed sown therein, so Adoni Eloheim will *cause righteousness and thanksgiving to come forth* before all nations. For Zion's sake I will not cease; for Jerusalem's sake I will not rest, *until her righteousness* goes forth as noon day, and her salvation as a bright burning lamp. Thou shalt be a crown of glory in the hand of JEHOVAH; a royal diadem for Thy Reclaimer."

It has been a too prevalent notion, to suppose that the *destruction* of irreclaimable sinners and their works, *necessarily* implies *that* of the earth, originally assigned, as it had been,

to the *Heir* of universal dominion. We know that the *earth survived* the deluge which swept *desecraters* from her face—the *same element* which served to *bear up* the ark-*enclosed* remnant having also served to *cut off evil doers,* who had covered the earth with *their violence.* We also know that the earth which is now, shall in like manner *survive* the *more searching* judgment which awaits its inhabitants—that of an element unsparingly consuming to all wilfully resisting its *rectifying* power. Hence we learn that the *same* LIGHT which *informs* the righteous, *condemns* the unrighteous throughout the field of Christendom in which (however artificially intersected and designated) the Just One recognises only two *essentially* different orders of character—the just and the unjust; the expectants of His kingdom, and the upholders of this world's unprincipled antagonism. "Behold the day cometh that shall test as a furnace fire; and all the pride-inflated, and all that act lawlessly shall be as stubble. But upon you who revere My Name shall the *Sun of Righteousness* arise with *healing* under His wings.

It is a grief of heart to reflect how much an unmeaning *substitute* for the illustrative title Anointed has contributed to the eclipse of the primæval faith, and how much ground has thus been furnished for party spirit and its manifold evils. Had the title, which is that of Divine ministry, been permitted to speak for itself, there could have been no ground for that strife and animosity which is productive of "confusion and every evil work." Had the sectaries of Corinth recognised *the Head* as JEHOVAH'S *Anointed,* there could have been no plea for their divisions, or for their implication of His name, as Christ, the Patron of division. "One said, I am of Paul; another, I am of Apollos; another, I am of Cephas; another, I am of Christ;" thus making manifest the fruit of *another* Gospel, subserving *other* interests than those of *love*-originating unity. How affectionately considerate, yet how faithfully corrective, Paul's rebuke of this *anomaly* in professing believers: "I, brethren, could not speak to you as to spiritual, but as to carnal minds. I have

fed you with milk, and not with meat; for hitherto ye were unable to bear it; neither are ye yet able (being *carnal*) to bear it. For while there is among you envying, and strife and animosities, are ye not *of the flesh*, walking as heathen, *i. e.*, *carnal* men? I have planted, Apollos has watered, but to Eloheim is due the increase: ye are the husbandry *of Eloheim*—ye are the building *of Eloheim*." "We know no man after the flesh; yea, if we have known the Anointed *after the flesh*, yet now know we Him *so no longer;* if any man be in the Anointed, he is a *renovated* creature; old things have passed away, all things have become renovated. All things are *of Eloheim*, who hath reconciled us to Himself by *Joshua the Anointed:* we then, as fellow-workers *with* HIM, entreat you that ye receive *not this grace of Eloheim in vain.*"*

If the ministry of original words be really assertive of absolute truth,† and if, on the other hand, meaningless

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* How the teacher of the Gentiles would have dealt with the same proclivity of the earthy nature in the following case of a needle which seems prone to every direction but that one which attracts the true steel to its pole, it is difficult to surmise. We find certain curious perturbations preceding the final dip thus answered: "Dr.—— says that his course of change was, from the first, in the same direction; but there could be no consistency in his conclusions, derived, as these were, from the *successive masters he followed* in that course—1st, Scott, of whom he was a devoted admirer. . . . He then hung on the lips of Daniel Wilson; next, Whately gave him a *start aside*. Dr. Hawkins, on *unauthoritative traditions*, *shook* his evangelical views—namely, those of Scott and Wilson. Next, he came under the *influence* of Keble, which carried him into the region of *Church authority*—CHURCH INFALLIBILITY being the goal."—*The Times*, June 16th, 1864.—*See Appendix.*

† "We have only to repeat the challenge which, 300 years ago, roused at once *theology* and *reason* from their long slumber, and sent them to *nature* and to *the Book*. We stand on the same ground, cleared of the litter and incumbrances which fifteen centuries had heaped upon it: we must address ourselves to those who value *truths for their own sakes*, and are anxious not merely to *hold them*, as the condition requisite to some further but lower end, but as *really truths bringing with them their own reward*."—*The Times*, Nov. 8th, 1864.

substitutes have furnished ground for *depreciatory* conclusions, surely the sooner these authoritative avouchers of real and true in *character* are reinstated in their rightful preeminence the better.

The following passage, which has hitherto furnished a one-sided view, and served as an intrenchment to a large section of Christians, "There is one God, and one Mediator between God and man, the man *Christ Jesus*," may serve as an example; for had JEHOVAH'S ANOINTED *salvation*-bringer, the glorifier of His Name, and consummator of His gracious purpose, thus disarmed and silenced antagonism, a very different estimate would have been formed of His being, character, and ministry.

If, as publicly announced, "the hearts of men are being stirred up to desire something better" than dry and insufficient formulas;—and if, as publicly stated, *society* is at the present time "*stirred up from its central depths;*" the general spirit of inquiry* *must* include *this* very portion of the community, which, however justified it may be in refusing the *substituted* "*Persons*" for the *original Powers* "in the Godhead;" it has no Scripture warrant for its own inoperative *unit* as the *substitute* of that glorious unity which characterizes the faith once delivered, and that Truth of which it is the expression. The unity of the Divine Being is thus solemnly inculcated, as the fundamental principle of the primæval faith: "Hear, Israel! Jehovah, thy Eloheim, is one Jehovah." *Not a unit*, but His own glorious unity of *love, light, life*—the "*Powers*" ministering in the original word Eloheim.

Other instances occur, which serve to prove the *depreciatory* effect of *heathen* substitutes for *Scripture* words. So long only as we continue to hold fast *these* true exponents of the Divine mind and will, we maintain our allegiance to Truth.

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* "What a miserable humour is it, when the truth is clearly revealed by the knowledge of the original, which was hidden from the (middle age) fathers, to delight in error which is old, rather than in truth which is newly discovered."—FULKE, p. 449.

"The *written* WORD," "the *Scriptures* of TRUTH," "the LIVING ORACLES," "the *book* of LIFE," "the LAW and the TESTIMONY," all give the idea of living power; while *Biblus* (whence Bible), instead of combined *soul* and *body*, substitutes only a negative—a *carcase*. In the former, we recognise the *only authoritative standard* test, by which *collectively*, no less than individually, *character* is to be tried; in the latter negative form, we may expect to find the *Bible subordinated* to CHURCH AUTHORITY. Those who "hold the Head," are thus in a condition to estimate things according to their *essential* and relative value, and therefore will not permit themselves to accept *fictitious* for STANDARD value:—"Hear the Church," being to such a sad manifestation of that potent delusion which thus seeks to supersede the *authority of* eternal *Truth.*

Any subversion of relative order must eventually defeat its self-centred purpose. GIVER and *Receiver* occupy *different* stations. The *bushel* was never meant to supersede the *holder forth of* LIGHT; it serves only to *misrepresent*, as *interposed* medium, incapable of manifesting that which it hides.

In his Epistle to the Romans, Paul shows the absurdity of substituting human for *Divine authority*, whether in relative order, or in that which is essential: "*Thou bearest not the* ROOT, the Root *sustains thee.*" He addresses the *collective* believers in their *individual* standing, that of a vital, fruitful *faith, transferred* by *this faith* to the vineyard-rooted olive, as "grafts"; being *thus*, and only thus, made *partakers* of the *unction* of that Root, which enables them to bring forth "the *fruits of righteousness.*"

It is high time that the ministry of Truth's direct authority should meet the following unwarrantable assertion: "The *Church was before the Bible!*"—an assertion prefaced with this admonition: "The clergy are never to forget that," etc.

Another instance of the *subordinate* office assigned to the written Word, in the negative *character of Bible*, is thus put forth; doubtless in the hope that an example so illustrative

of high Church authority may be followed: "I do not believe in this or that truth because it is in the Bible, but because I find it in the Church creeds."*

Even the attempt at consolation might lead those to whom it is addressed to say with Job, "Miserable comforters are ye all." "Some," observes this high functionary, "look about for their regeneration, being already regenerate, because they have no faith in the mystery of holy baptism." Further, he tells these unconscious and faithless subjects of regeneration, that "the kingdom of God is in every penitent man" "who *still trembles* in himself at the thought that God is so nigh." The child who knows the Father's love, never trembles at the thought that He is nigh. The trustful spirit of childlike love casts out all fears of the enslaved mind, subject to man's bondage. "We, my brethren," he adds, "continue in the apostles' doctrine, because it has been ***handed down to us, as contained in the creed, called the Apostles' Creed.***† We do not, as Christians or as churchmen, believe this or that doctrine because we gather it from the Bible, but because we are *taught* it by the Church. . . . I say that the Bible was never given to us that each man should draw his *own faith from it,* and disbelieve this or that doctrine ***because he does not see it in the Bible:*** but the Church was given along with the Bible, to witness, to the end of time, the one way in which it should be understood."

Should the question be asked, Has the Romish, Anglican, or any other church in Christendom, ever witnessed for the authoritative and harmonious ministry of direct Truth (without note, comment, or other dislocations of self-centred

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* See Appendix.

† The apostles had no Creed, and never framed one; "the law and the testimony" made them wise to salvation. How else could they have tested (on higher judgment than their own) the character of false apostles, and their misleading doctrines? To "*continue* in the apostles' doctrine," is not to mutilate, or otherwise deal wrongfully with truth in its integrity, as an inviolable whole, but to return to its primæval simplicity and fulness.

mediums), surely all must be *speechless*, under a newly-awakened consciousness that "all have sought" to promote "their own" views and interests, rather than those of that Supreme Teacher who admonishes us, whether churchmen or laity, to call no man master—One, the Anointed, being our Instructor in righteousness.

It has been well remarked: "The leaven of foreign associations could not fail to cause a fermentation in minds which received it instead of the unleavened bread of simple Truth. If the mind be referred immediately, in religious questions, *not to the historical document*, but to a supposed infallible authority of the present Church—or that of each man's *fancy** and *feelings*—the influences favourable to barbarism are so far restored." "Could we conceive the *apostles* taking *another* view of their errand, and preaching on an article of faith, to be accepted instantly and finally, without inquiry, they would have addressed themselves rather to those who had only *substituted one* object for another —a new name instead of their own local divinity—a new legend for an old one—a new pomp for an old one. No doubt the Gospel has been preached in this fashion—with what success, an unconverted heathendom too plainly shows. But what broke up the religious systems and intellectual strongholds of the heathen world, was the *fearless spirit of inquiry*. The men who made it must have been *certain* of *their facts* and of *their cause*."†

"The enthronisation of Christianity by Constantine was a calamity to the human race, as well as to the Jewish people, for the *profession* of the Gospel was to be, by express designation, one of *expediency*. The Master declared that His disciples were to *watch and pray for His* return, and to bear

* The Christ of early false teachers was an impalpable *æon*—the Christ of modern Ideologists is "the shadow of a shade." Of neologian Jews, remorseless in the exercise of "their verifying faculty," it is the Messianic idea leading to *nihilism*, of which some are professors.

† *The Times*.

all their trials and losses with patience, because He would *hereafter* reward them. He likened Himself to a king on a distant journey, leaving his servants a charge to *be ready to receive Him* back. Instead of this, those who had the upper hand *set up a head* of *their own*, and made a church triumphant instead of militant."

We conclude this section with that example of enlightened reason which Scaliger presented—as an inquirer after Truth—to the present age. "Reflective minds became aware of the gulph which divides the emendatory critics—the herd of grammarians and antiquaries—from the master-mind of Joseph Scaliger. The knowledge of other philosophers, however acute or book-learned, was bounded by their books. Scaliger never loses sight of the actual condition of things. He found his vocation in philology—in the single-eyed endeavour to carry the *real* and the *true* into regions in which *arbitrary* caprice, fancy, tradition and prejudice, has hitherto *passed unquestioned.* Religious profession and zeal for the Church was now in vogue; but the eye of Scaliger was not to be imposed upon by appearances. In the place of secret unbelief may come *callous acquiescence*—*deadness* of heart and soul may exist with polish, hard and cold, of the mind. . . . The pen, with neither thought or true knowledge, may be very prolific. Scaliger could care for no knowledge but what was *real; Truth,* not self-seeking, was his aim. His verbal criticism, or his skill on which so much stress has been laid, was never to him more than the road to exact knowledge. The students of Geneva observed of Scaliger, who was a Hugenot, that he did not beat about the bush like the rest, but *explained* his author."*

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* Extracted from a memoir published after his decease, by the unknown biographer of Scaliger.

YASHUA*—יהושע.

YAH—the future of the verb to be, to do, to suffer—conjoined with *shoua*—salvation, deliverance—serves to characterise the virgin-born Deliverer: "He shall be called Joshua, for He shall deliver His people from their transgressions." Self-sold and law-condemned, they are destined to owe their reconciliation and acceptance to that act of free grace which entitles them to reclaim. To Miriam, the devoted handmaid of Jehovah, the Deliverer—whose love-manifesting light was to be veiled in flesh of her substance—was announced in His right of sovereign rule as Heir of universal dominion: "Thou shalt call His name *Joshua*, for He shall be great, and shall be called the Son of the Most High, and Jehovah Eloheim shall give to Him the throne of His ancestor David, and He shall rule over the house of Jacob for ever."

That these specific and clearly-defined historical facts (the former duly fulfilled in the "fulness of time," the latter due at the close of our present interval) should have been arbitrarily severed during the dark ages is not surprising, when we consider that a *new stage of action*, having *its own* actors, failed not, during ages of *undisturbed impunity*, to establish their own *unquestioned devices*, on no other base than that which *assumption* supplied to *self-entitled* authority.

Two distinguished characters, bearing the name of *Joshua*, served to prefigure—the former as Leader and Land-Reclaimer; the latter as victor-crowned, death-surviving High Priest—the *Archetype*. "Hear now, Joshua, the High Priest, together with thy associates, for they are men of a *sign*. Behold, I will bring forth *from* Jehovah, My Servant, the Branch; He shall build the sanctuary of JEHOVAH, and shall bear the glory; for He shall sit and rule upon His throne, and shall be a Priest upon His throne, and the *counsel of peace* shall be between them."

If, like the other illustrious names and titles of the Divine

* Jehovah's-salvatios.

Being, that of *Joshua* was given for the express purpose of *memorialising* at once the *blood*-bought deliverance, wrought out by Him as Conqueror of death, linked as His suffering is with the glory of His coming to reign as King of Kings, the glory of His people Israel;—we cannot but deplore the *continued existence* of those interventional causes which have *obscured* the impression thus conveyed; a regret which will be felt in the degree that we, under this *direct light*, are enabled to realize the pure enjoyment and immeasurable affluence treasured up in these asserters of Truth.

The Hellenic form of speech, however highly cultivated and capable of giving expression to every *intellectual* emotion, conception, and shade of thought, could not, as the language of polytheists, furnish equivalent terms for ideas the most exalted; belonging, as they do, to that higher region of thought, in which alone is to be found the *real*, the *good*, the *beautiful*, the *permanent*.

Athens, the seat of speculative intellectualism (so called philosophy), was wholly devoted to a demoralising superstition—that of demon-worship—mortal heroes, such as Ham and Nimrod, having, by means of *priestly apotheosis*, been translated at once to the title and rank of national deities, whose representative statues received the homage supposed to be due to their rank and title.*

That this expression of human depravity was associated with an overweening national pride of intellect is matter of history; that it was not only infatuating, but inveterate in its hold upon the national mind, is no less so, since we find that the countrymen of that true philosopher, *Socrates*, condemned him to death, as one unworthy to breathe, because he had spoken contemptuously of the *inoperative units* to which *they* had accorded the title of Gods. As an *atheist*, who despised the *national* religion, he was arraigned and

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* "If in any region of heathendom evil spirits had prominent sway, it was in the mythological system of Greece. . . . It left men powerless against his passions, and only amused him, while it helped him to be unholy."—Conybere and Howson's *Life of Paul*.

condemned. That utter ignorance prevailed concerning the universality, omniscience, and all-embracing Fatherhood of their Creator and bountiful Sustainer, is manifest from the altar inscription on Mars' Hill.

That a people accustomed to think and act on the irresponsible impulses of "the flesh and mind,"—alike *alienated* from that *central* will which regulates the *universe*—would naturally be disposed to spurn, as an intolerable *restraint* on their desires and passions, the Divine rule of life, was but natural.

From that vantage ground which Truth supplies, we are enabled to see clearly the real *character* and *relative order* of things thus presented; and, amongst others, those special *circumstances* which favoured the importation, growth, and development of "*the mystery of iniquity*," in the earlier and later forms of the eastern and western churches.

The national *prestige* which required the *translation* of the Divine names and titles, also required that *Greek* theology should assume the ascendant. A love of preeminence, which was speedily turned to account, made Antioch the mint from which the re-cast currency *thus* accredited was to be issued, instead of that standard worth demanded by the Supreme, as the tribute due to His Name, for world-wide acceptance. *Christ* was henceforth to be considered the *Founder* of the Christianity which *originated at Antioch*—that new *standpoint* from which *all Christian* views were to be taken:—that *new epoch* from which *faith* itself was to date—assumptions which effectually served to *ignore* all *antecedent claims of* "*the* HEAD"—"*the Beginning of the creation of Eloheim*," and which no less served to extinguish all those *historical* hopes and promises *due to Truth*, as the eventualities of time. To the Hellenic mind, *idealizing* was an intellectual necessity:—The verifying faculty (now "*fully dry*" in its manifestations) having been then in the enjoyment of pristine vigour and luxurious indulgence. The theologists of that day, having had neither the counteractive forces of *enlightened*

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* See Appendix.

reason or authoritative Truth, exercised the verifying faculty so *destructively*, that, like the successive bands of devastators described by the prophet Joel, nothing of perfect form or substance escaped their indiscriminate ravages—their *only capability* being that of destruction. One order of these self-reliant theologians ignored the Divine, another the human nature of "Eloheim manifested in the flesh." The *historical* "Hope of Israel"—that resurrection life awaiting the just at their Lord's return—was reduced to a *myth*, or to the rise of that ascendant theology by which the obsolete regime and people had been *superseded*:—while, as a group of *hyperboles*, characteristic of the fond dreamers who had vainly indulged in them, were viewed the *personal return* and *reign* of the Anointed, the *reclaim of Jerusalem*—the central seat of His sovereignty—and the *restoration of His people*, not only from all places of their long dispersion, but from the dominion of death.

Under the licentious dictatorship of "*will worship*," grace —that motive for grateful obedience—had become *perverted* into a *plea* for the *continuance* of heathen character under the profession of *faith in Christ*. The whole atmosphere had in fact become *so* vitiated as to demonstrate that a *theology* which had *abrogated the standard test of character and of doctrine*, was only a *modified* form of the *mythology* to which sensualists continued *practically* attached. Habituated to the idea that the term "barbarian" properly belonged to the Hebrew people on the ground of *non-Hellenic* origin, it was not to be expected that the fact of some out of the mass having been *chosen* to *record* and *convey* revealed Truth to mankind would constitute an exception.

To those who had *stripped* revelation of its *historical* character, it was neither a light to guide nor a power to govern. Cimmerian darkness—that delusion which perverted Truth supplies to imaginative minds—had become wilfully *interposed* between the creature and the Creator. How sad the contrast between *such* Christian professors and those heathen worthies who had, with no teaching but that of

nature's light, attained to a much greater elevation of *moral character*. All of them groping after truth, and having that hunger and thirst for righteousness which even the light of nature commends to those minds capable of appreciating its teachings.

A numerous and influential sect—that of "the Libertines," under the special leadership of Nicholas, bishop of Antioch—were unwearied in their proselytizing attempts, more especially in Asia Minor, where the seven witness-bearers, still holding the "*standard*," and still upholding the "*Divine Name*," were in great want of that *re-kindling* which they received from their risen Head through the ministry of His faithful servant and beloved disciple. As, on the plea of *grace* and of *Christian liberty*, the Divine "*rule of life*" had been superseded by *will worship*, it may well be concluded that "the doctrine of the Nicolaitanes" was justified by them, not only on the ground of expediency and Christian liberty, but on that of *consistency*—since the abrogation of the ten commandments required, on the ground of consistency, that the *seventh* should be no exception. How descriptive of these "*seducers*" is the portraiture which memorializes their shame: "Promising others *liberty*, they themselves are the *slaves of depravity*—for by *that* power which has the *mastery* is the man *enslaved*. Better had it been for them had they not known *the way of righteousness*, than, after they had known it, to *turn* from the holy commandment delivered to them. But in them has the true proverb been exemplified: '*The dog returns to his vomit*.'" * * *

As one false teacher exemplified "*the will of the flesh*," another manifested, in "the will of the mind," the same antagonism to Truth and right reason. As Nicholas and his doctrine helped to introduce the mystery of iniquity in one aspect of evil, Diotrephes and his malevolent "prate" against Truth, as recorded and exemplified; no less helped forward the apostacy thus engendered, in another aspect of that same mystery: for not only had love of *preeminence* led the self-centred dictator to calumniate the accredited witness of

Truth, and to forbid the reading of his epistle to the brethren in whose behalf it was written, but to prohibit their reception, threatening with excommunication those who would have received them for the *truth's* sake. Comparing themselves and measuring themselves among and by themselves, these *theologues* of the self-entitled order came far short of the mark. Assuming that the new intellectual ascendant and Christ's kingdom were identical:—the least in it being greater than the greatest of that obsolete regime which, as a matter of progress, had been superseded; it may be concluded that neither John nor any other Hebrew recorder or minister of revealed truth formed an exception to the deeply-rooted idea that they, as well as others, were "*barbarians.*" In his epistle to Gaius, we find the following marked allusion to this inflated specimen of his class: "Beloved, follow not that which is evil, but that which is good; he that doeth good is of Eloheim; Eloheim is love." And again: "Every one that doeth righteousness is born of Eloheim."

Thus had the atmosphere of the ascendant theology been *prepared* for that *centralized* form of moral evil which "the mystery of iniquity" was about to assume under the administration of "the mistress of the world," in her *hierarchical* phase of *universal* supremacy, handed over, as that had been, by the Emperor Constantine. This impious claim of a foreign and brute-force domination, based on a *subversion* of the Divine order, and characterised by antagonism to direct Truth as recorded in the Law and the Testimony, had only to assume infallibility—a license which acts in defiance alike of Divine law and of human rights—for the enacting of that *parody* on ritual worship; which it sought to transfer to the western stage, and its church-glorifying actors. From the arbitrary *dictum* of infallibility there could be no appeal, none such being found in truth.

The endowment of this *politico-religio* supplanter (in one aspect, of the earthly, and in another, of the heavenly Jerusalem) having furnished sufficient means and warrant, the "wolf" had only to put on "sheep's clothing," and thus

seem other than the manifestation of her rapacious and cruel instincts proved her to be—more especially in the treatment of that flock which was without shepherd or fold. Intoxicated with self-entitled pretension—as the spouse of Christ, the kingdom of Heaven, the universal fold, out of which there could be no soul-safety—the imperative mandate addressed to the official staff of her "Holy tribunal" was, "*Compel* them to come in." Their contumacy must yield to its "gentle severities"† * * * Allegiance to their national Sovereign and his law, in many instances triumphed: in many, alas, torture extorted the *required* submission to man's lie.

The extirpation of *heretics*, *i. e.*, such as preferred the authority of their Lawgiver and King to that of a stranger at once lawless and rapacious, was turned to profit during the crusading furor of the Church:—the holocausts of slaughtered Jews having largely augmented her temporal means—ever to her the sinews of warfare against the rights of human kind. It needed only a papal bull to entitle her agents to "slay and take possession" in the New World, where myriads of victims were sacrificed to impious pretension; thus blindly fulfilling the prophetic words of the Good Shepherd, who gave His life for the flock: "The time cometh when whosoever killeth you will think that he doeth service to Eloheim; but thus will they act because they have not known the Father nor Me." Paul bears the same testimony, as witness to Truth: "I know that after my departure shall grievous wolves enter in, not sparing the flock" —whether the dispersed of Judah, or the outcast ten tribes.‡

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† Basnage's *Histoire des Juifs.*

‡ Las Casas, bishop for thirty years at Chiapa, protested, not only by repeated letters addressed to the Spanish sovereigns, but by repeated personal appeals to their humanity, to put a stop to the extermination called forth through non-acceptance of the papal authority by the native chiefs and people. He declares that, in the space of fifty years, 50,000,000 had been murdered by an authority called Christian.

Not only is this flock warned against all strange authority, but against giving ear to the invitations of "the stranger who flattereth with her tongue, whose gates lead to the second death."

Time in its progress is necessarily *compensatory*. If dark ages and undisturbed impunity favoured the importation and growth of a constitution *antagonistic** to truth and to reason, that same progress which serves to *exhaust* "the things that are," as negations of Truth destined to dissolution, happily brings into action, not only fresh *elements*, but the recognition of new *motive* powers, and the discovery of the practical application of sound principles as new resources, and as the means of social and corporate rectification, no less than of individual ennoblement. Hence, while things that "*can* be shaken" by political changes, pass away, things that *cannot* be shaken, *remain*. Eternal principles asserting their character in human agents, thus enable them to act remedially as true disciples of that Exemplar whose will continually turned upon that which governs the universe.

It has been well remarked, that "For great events there must be a centre only and a circle; and the centre of that circle must be a fixed and certain law."† It is in those centres of strength that enlightened reason will be found, wielding no weapons but those of moral power. The conflict thus to be prepared for is against the strongly-entrenched, and habit-endeared and interest-depending powers of this world's long ascendant darkness. Christianity having no claim *apart* from the Truth, which confers on it *essential* value of character, may, as a *negation*, only serve to discredit the name which as a *counterfeit it belies*. This counterfeit,

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* "The leaven of foreign associations could not fail to cause a fermentation in the minds which received it instead of the unleavened bread of simple truth: if the mind be referred immediately, in religious guidance, not to the *historical document*, but to some supposed infallible authority of the present church, or that of each man's fancy and feelngs, the influences favourable to barbarism are so far restored."

† *The Times*.

alike in the eastern and western apostacies, has not failed to demonstrate their character. "A good tree brings forth good fruit"—the fruits of righteousness being those of the Spirit of Truth.

"Christianity, as the manifestation of Truth, rests upon *facts*. By faith in these has that life in all ages regenerated mankind; raised them above the limits of *earthly* life; changed them from *glebæ adscripti* to citizens of the Heavenly City; and formed the stage of transition from an existence chained to self-centred nature, to a free heavenly life, elevated far above it. Were this faith gone, there would but remain"† * * *

Oldhausen observes: "If there are different positions, it does not appear why designations should not be employed to mark the difference; and yet our Lord here so decidedly denies this, that the idea itself will not admit of any modification. His words are: 'One is your Master, even *the Anointed*, and *all ye are brethren*.' The simplest way of solving this difficulty, is to *distinguish* the ideal church from that which actually exists. In the ideal church, it is presumed that *in every* member of that body an *immediate bond* of union has been formed with the HEAD—the ETERNAL, and the necessary intervention is done away. Hence the words of our Lord are similar in import to those of Jeremiah: 'No one shall teach another, saying, Know Jehovah; for all shall know Me, from the least to the greatest.' This implies that in the kingdom of God, according to the ideal spiritual form, an altogether different rule prevails in regard to great and small, from that which prevails in this world. In the latter, power and appropriation decide the measure of authority; in the former, the standard is love."

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† NEANDER.

NAME—שם.

Shem.

An extract from the deeply suggestive work of an enlightened mind, may well introduce the subject of our immediate inquiry: "This we may start with, as being lifted above all doubt, that a word has originally but one meaning, and that all others, however widely they may diverge from one another, and seem to recede from this one, may yet be affiliated upon it; may be brought back to the *one central meaning* which grasps and knits them all together; just as the races of men, despite of all their present diversity and dispersion, have a *central point of unity in their first parents*. . . . Many a word shall, as a torch, illuminate vast regions comparatively obscure before, and, it may be, cast its rays *into the darkness beyond*. . . . New words will repay any attention which we may bestow upon them, and upon the *conditions under which they emerge*. Let us proceed to consider the *causes* which gave them birth."*

שם—Name, is at once assertive of truth and affluent in synonyms and affinities. It only requires that these should be placed before the reader's eye, with due regard to the wise suggestion which has been chosen to introduce the present subject, which is thus characterised by a profound Hebrew philologist: "The name of the individual is the *sign* by which we recognise him—that which points him out to be known by. It is the *tie* which connects man with time, light, heaven—even with the Divine Being. Glory, honour, renown, celebrity, everything that is superior, sublime, remarkable, is expressed by *adverbial* relations. In the hieroglyphic style, it is circumferential expansion—the entire sphere of every being—the total space which it occupies."†

This specific term was bestowed by Noah on his youngest

* Dean Trench on Words. † D'Olivier.

son, *Shem* (Name)—a marked *sign*, which prospectively distinguished him as chief of the chosen line of ancestry: "Blessed be Jehovah, Eloheim of Shem, and Canaan shall be his servant. Eloheim shall open (literally) Japhet, and he shall dwell *in the tents of Shem*, and Canaan shall be their servant."

We find this term employed to designate men whose desire was to perpetuate their fame—"to make themselves *a Name*." Hence "men of *name*," "tents of *name*." "It shall be to Me a *name* of rejoicing, a praise and an honour before all nations," etc. Jer. xxxiii. 9.

The same term is employed to designate a place, *here*, *there*. "Jerusalem shall be called, Jehovah is *here*." Also for the following cluster of affinities, which, however remote some may appear, will all be found to meet in the grand harmonious work of redemption. Shem imports, as a root, glad tidings; to remit a debt; to be made free; the year of release; to cause uncultured ground to rest—also *hearing:* Leah called her son *Shem*eon, because Jehovah had *heard* her prayer; to answer; to call together by a high sound; the octave in music; a thorn-bush; a precious stone; to pierce; to nail; hence the allusion to the *prepared* ear ready to receive the truth: "Mine ear hast Thou *bored* or *opened*"* to hear readily: a sumptuous feast; oil; spiced ointment; to comprehend fully: spoken also of the lees of wine—that which preserves its strength and flavour, and which time rather serves to improve than impair: also a monument, *that* which, by the lustre of a good name, perpetuates the memory of *one* whose character, virtues and actions, are his *imperishable memorial:* also to serve or wait upon a superior—hence, the sun is called *Shem*ish, because, although ruler of the *natural* day, it serves as subordinate to the Supreme Light, whose law it obeys: so also the heavens (*Shem*eim) declare the glory of the Supreme. The sanctuary seems to have been after that higher pattern of *three degrees:* hence Solomon's allusion

* The translators have substituted, "a body hast Thou prepared me."

to the *heaven of heavens*, as also that of Paul to the *third* or innermost of the holies, where our High Priest now awaits the result of His ministry.

SHEM, thus prophetically and illustratively designated, is by the inspired writers invariably assigned that precedence due to his representative character, as king of *righteousness* and *peace*, such being the import of Malche*zedek* king of *Salem*, *i. e.*, peace. In the genealogy, on the contrary, that of Japhet and his line of descendants occupies the first place, as due to his birthright. There we find that his immediate offspring consisted of seven sons; those of Ham, as also those of Shem, having been five in number. Amongst these three branches of the human race was the earth originally divided in the days of Peleg (division): and thus the Most High, having appointed to each the bounds of their habitation, left them to the freedom of their own will, which soon manifested itself in the invasion of rights which should have been held sacred. To Asshur, the eldest son of Shem, had been assigned the empire to which he gave his name, *i. e.*, Assyria; and to the family of Japhet the Western Isles and European territory; while to Ham,* Africa, as being best suited to the physical constitution and complexion of his race. Mizraim, his eldest son, gave his name to the land of Ham, *i. e.*, Egypt. To Shem, as representative, was given the whole of Syria, his dwelling-place having been Salem, *i. e.*, Jerusalem. And hence, even without the traditionary confirmation contained in Hebrew records, it was meet and right that the patriarch should have taken immediate possession of his special allotment, and, as Priest of the Most High, that he should have continued there, notwithstanding that the Jebusites (one of the seven invading branches of Ham) had not only settled *there*, but conferred on it the title *Jebus*. We find Malchezedek, the priest of the Most High, going forth to bless Abraham, the friend of Eloheim, after his triumphant rescue of Lot, and his destruction of the

* חם—fierce heat.

confederate kings who had acted as adversaries. Having brought forth the symbols of the representative priesthood, bread and wine, he then "blessed him who had the promises": and truly the lesser was blessed of the greater. Thus writes Paul to the Hebrews, "Now *consider* how great this Man was, to whom even the Patriarch Abraham gave the *tenth* of all"—a clear acknowledgment of the divinely-conferred Priesthood —"a man made like unto the Son of Eloheim, of whom it is testified, that He liveth for ever:—his Priesthood neither hereditary nor changeable, but after the power of an endless life." Paul again recurring to the same *subject,* says: "Of whom we have many things to say, but difficult to be uttered, seeing that ye are *dull* of hearing," *i. e.,* of apprehension; "for when, according to the time, ye ought to be able to inform others, ye are such as require that one should teach you anew the *first* principles of the oracles of Eloheim, having need rather of milk than of strong meat; for every one who is unskilful in the word of righteousness is yet in the condition of a babe, strong meat being suitable for such as have their faculties strengthened by means of exercise in the discernment of good and evil." However important, therefore, in itself, or profitable to them, might have been the subject, he at that time withheld it from *unprepared* minds, incapable of appreciating a Priesthood so abstract—without father or mother, beginning of days or end of life—as to have its most appropriate illustration in a *name* so signally commending its character.

It appears that Ham, who reigned in Thebes, was, after his death, worshipped in Heliopolis (*i. e.,* On) as the sun.

Nimrod,* the celebrated son of Cush, who combined in his character insatiable love of power, remorseless rapacity, and impious pretension, having assumed the title of universal

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* The force of the original, "a mighty hunter *in the face* of Jehovah"—that is, in the face of His supremacy—is lost in translation "before." The name of Nimrod has two aspects—that of *nimr,* leopard, and of *merod,* rebel.

ruler of the three races, established himself as the supplanter of Assur, fully determined to make himself a *name*, as builder of the famous tower which he designed not only for an astronomical observatory and temple devoted to the worship of the created luminaries, but also as a safe retreat for thousands in the event of another deluge.

Nimrod was the first founder of a universal atheistical sovereignty on the false base of *arbitrary* power. The vast multitude who had come under his supremacy, having at that time been all of one speech, there would have been no limits to the usurpation of the impious and self-centred rebel, whose plans of aggrandisement were defeated by means of a dispersion, necessarily resulting from the confusion of different forms of speech, then miraculously manifested to this end. The families of Shem seem to have escaped the vassalage to which the others submitted, they with the *primæval* faith having retained also the original speech, which, in the record of Truth, has continued in that line to this day. Chasdeim (Chaldea) was the birth-place and nursery, as that title imports, of *occult* arts, such as necromancy, astrology, magic, together with those which have anew appeared under the modern titles of spiritualism, *en-rapport*, *clairvoyance*, etc. Hence we find Nineveh, built by the grandson of Nimrod, described as "the Mistress of witchcrafts," and of all demon-worship and arts; Greece and Rome having inherited and adopted, as well after as before the profession of Christianity, the Assyrian idolatries, under such new names and titles as best suited their temporising policy and antagonistic interests.

The land of Mizraim, while it continued under the first dynasty, again and again proved an asylum to the children of Israel. The government then having been patriarchial, the land was partitioned amongst the original inhabitants, and again amongst the descendants of these, up to the time when, in consequence of the national calamity, they became vested in the crown.

Under the native dynasty, the Children of Israel sojourned

in Goshen 400 years, having no reason to complain of their treatment, which had ever been that of guests associated with the remembrance of Joseph. How different their treatment at the hands of the Assyrian ruler, that "other king who knew not Joseph"!—then, as bond-slaves, their lives were made bitter with incessant labour, exacted for the erection of pyramids to glorify their oppressor, and treasure-cities to secure his wealth. Then were they, as aliens, viewed with suspicion; and their increase so dreaded as to have, on the plea of a *political* necessity, rendered it needful to consign their male infants to the bosom of the Nile, and break down their native spirit with contumely and tyranny, as burden-bearers to the Egyptians. Man may propose, but, assuredly, He who only permits evil that He may *overrule* it for ultimate good, never fails to interpose, in His own good time and way, to this very end.

The daughter of the tyrant, true to her woman's nature and its sympathies with suffering innocence, had compassion on the weeping babe, which, at her desire, was presented to her, in its ark of rushes; Miriam, the sister, some fourteen years older than the object of her solicitude, having speedily put its own mother in possession of her right, as nurse to the adopted child of Pharaoh's daughter.

However, individually, the youth may have basked in the favour of his royal patroness, we are told that deeply and bitterly he participated in the feelings of a free-born people doomed to base enslavement:—the hope of acting as their deliverer having been the dearest wish of his noble heart. A rash act, to which a sense of right impelled him, at first led him to suppose that his zeal in behalf of his people would be *justly* appreciated; but he soon learnt that debasement of mind and character is the result of bondage to *man's authority;* for when he interposed to prevent two brethren from a murderous encounter, the aggressor met his mediation with evil surmise: "Who made thee a judge over us? wilt thou kill me as thou didst the Egyptian yesterday?" Here was a grievous discovery of that alienation of heart from Eloheim,

of which kindred *variance* is the proof. *Now* did he perceive that nothing less than a sense of *common wrong* could *weld* such sand-like particles into a heartfelt cry for redress. His motives thus misjudged, and his life thus endangered by false brethren, there was nothing left for him but sudden flight and years of exile.

While in Midian, and in the family of Jethro the Priest, whose daughter he had married, Moses was apprised that the time had at length arrived for his long-cherished enterprise. "The iniquity of the Amorites was then full," it was time that the land should vomit them forth, the heart-cry of *one common agony having then reached* "the mercy-seat," Jehovah, in remembrance of His covenant with Abraham, was pleased to interpose in their behalf. "Eloheim regarded the Children of Israel, and Eloheim [literally] knew them."

The manner in which this gracious purpose was made known to Moses, was when he tended his flock on the *hor-ab* (Father Mount). There his attention was arrested by a thorn-bush, wherein arose a flame of fire, which nevertheless consumed it not. When Moses approached to consider this great wonder, he was twice called by *name*, and commanded to put his shoes from off his feet, that ground being hallowed by the immediate presence of Jehovah. "Then did Moses hide his face, being afraid to look upon Eloheim, the Messenger of the Covenant," who then and there declared that He had come down to deliver His people, and to conduct them to their rightful inheritance. This message Moses, together with Aaron his elder brother, was to carry to the oppressed slaves of Pharaoh. Moses pleads his utter inability as the ambassador of Jehovah to Pharaoh, who, he is plainly informed, *will not* listen to his message, but is nevertheless, by refusing to give up the people to their National Sovereign, to *earn* his own punishment and invoke his own doom. He next inquires, how he is to commend his embassy to the debased and stolid people, who *will not believe* him. He was told to say that the I AM, who SHALL BE, the Eloheim of their fathers, had sent him: he was, moreover, told to take

with Aaron the elders of the people, who *would listen* to him, thus commending his mission. To Pharaoh he was instructed to say: "Jehovah, the Eloheim of the Hebrews, hath commissioned us, and now we entreat thee, permit us to go three days' journey into the desert, that we may sacrifice to Jehovah our Eloheim." Two signs were to be given, by means of the rod, which served as *symbol* of the *Divine authority* under which Moses acted. The reply of the self-centred atheist was characteristic: "Who is Jehovah, that I should submit to his will in letting Israel go? I know not Jehovah, neither will I let Israel go. Why do ye, Moses and Aaron, hinder the people from *their work?*" The task-masters were now told to increase the exaction of labour, and, instead of straw, to make them collect stubble, yet permitting no diminution of their former task. Grievous was it for Moses to listen to the bitter complaint made under an *aggravation* of their misery, to which he had, in a certain sense, contributed; hence his impassioned appeal: "Why hast Thou dealt so hardly with this people, and to what purpose hast Thou sent me? for since I came to Pharaoh to speak in Thy Name, he hath *persecuted* this people, neither hast *Thou effected the deliverance of Thy people.*"

Moses was then told that Jehovah, as Israel's *avenger*, would so deal with their remorseless adversary, that he would at length be urgent to rid himself of them, as a matter of safety to himself and his people. And here we learn that Jehovah and Deliverer are convertible terms. Heretofore He had been known as the Almighty Sustainer: now He is to vindicate* His NAME as Asserter of *right*—the *Deliverer* and *Avenger* of His people.

It appears that the process which served to harden Pharaoh against the just claim of the Supreme, as also against every manifestation of delegated authority, on the part of His servant Moses, was that supernatural agency exercised by magicians, under the power and subserving the antagonistic

* Exodus iii. 15.

interests of the Spirit of evil:—all sense of right and wrong having thus become confounded, and repentance rendered impossible; for even although, under pressure, the atheist *entreated* that Moses would pray to the Supreme Being for the *removal* of those calamities which the agents of evil had no power to take away, his momentary recognition of that supremacy in no wise implied the most remote idea of responsibility to Him as Creator and Life-Sustainer. Hence his irreclaimable progress towards the terrible judgments which he had thus invoked, first, on all the first-born of Egypt, and eventually on himself and the splendid retinue which he headed in pursuit of the unarmed Children of Israel—that same element which yielded to them (in the way of right) a safe passage, having (on an errand of wrong) closed over the self-doomed host—left as lead at the bottom of the sea.

Truly that memorable midnight in which the Passover was instituted, might well be signalised as a new era—that of the redeeming efficacy of an act of grace then prospectively indicated by the blood which covers—כפר.

It is requisite that the characters prominently presented in sacred history should be considered *physiologically*, and, moreover, in their relation to that people whose Lawgiver and Sovereign is Jehovah. In Scripture we find certain noted heroes, good and evil, set up as *beacons*, the former to *incite* to like noble deeds, the latter to *forewarn* of those fatal results for which evil *prepares* the "vessels of wrath *wilfully* fitted for destruction."

The three ancestors of their races, and the tripartite division of the earth, we find, in the course of time, presenting yet another aspect, well worthy of serious consideration —that of four successive universal dominions, under the rule of delegated guardians, described as *national* princes or rulers: for, as truly as certain angels are sent forth to minister to the individual heirs of salvation, others were originally appointed to preside over nations, up to the *seventh aleph,* when the kingdoms thus *interventionally* ruled come

under the immediate sway of the Son of Man, as Heir of all:—angels, authorities and powers being then subject to His universal righteous sovereignty.

We read of "the Prince of the kingdom of Persia," and again, of "the Prince of Grecia," in conflict with each other's claims, and in direct antagonism to those of *the Messenger of the Covenant*, whose declaration to Daniel is, "There is none that taketh hold (or standeth up) with Me, for *these* events, but *Michael* your Prince." We, moreover, learn that the opening of the mediæval times is thus announced—as being under the rule of the Adversary—that evil spirit who *abode not in the truth*, and whose are this world's kingdoms, and their illusory glories:—"*The Prince of this aeon cometh.*" After Daniel's prayer for the reclaim of his people and their land, he is thus addressed by the *Messenger of the Covenant:* "Fear not; thy words were heard, and I am come at thy call: the Prince of the kingdom of Persia resisted me one and twenty days, but Michael, the chief of princes, came to my aid. . . . And now I am come to make thee understand what shall befall thy people in the latter days." * * *

The rise of these four dominations, whose instincts are described as those of *beasts of prey*, are severally specified in the *character* of their respective *heads*: "Four *kings* shall arise out of the earth." * * * The four representative heads of these world-powers, we find characterised by four metals, *i.e.*, gold, silver, brass, iron.

The circumstances which led to the disclosure of these future historical facts were simply these:—The priesthood had become so ambitious of power, that the *Divine standard, the Law of* Jehovah, had been made of none effect through the *tradition* of interventional authorities. Hence, light was considered darkness, and darkness, as embodied in the "precepts of the elders," was deemed light. Such prophets as told them the truth, they hated, and, when they could, persecuted: their treatment of Jeremiah and of Zechariah, whom they slew at the altar, proves this. The most humbling chastisement that could have been inflicted, thus invoked

interests of the Spirit of evil:—all sense of right and wrong having thus become confounded, and repentance rendered impossible; for even although, under pressure, the atheist *entreated* that Moses would pray to the Supreme Being for the *removal* of those calamities which the agents of evil had no power to take away, his momentary recognition of that supremacy in no wise implied the most remote idea of responsibility to Him as Creator and Life-Sustainer. Hence his irreclaimable progress towards the terrible judgments which he had thus invoked, first, on all the first-born of Egypt, and eventually on himself and the splendid retinue which he headed in pursuit of the unarmed Children of Israel—that same element which yielded to them (in the way of right) a safe passage, having (on an errand of wrong) closed over the self-doomed host—left as lead at the bottom of the sea.

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came upon them. The monarch of Babylon transferred the holy vessels of Jehovah's sanctuary to the temple of Baal. That the agent thus commissioned to act as a scourge in the Divine hand, had no personal hostility to the people is evident, his sole object having been the glorification of Baal. His desire to have the most initiated and gifted of the Hebrews in the palace as his familiar associates proves that he not only loved philosophical inquiry, but sought to cultivate it without regard to exclusive or national prejudices. The king communed with them (*i. e.*, all his *savans*), and among them all none were found like *Daniel* (judgment), *Hananiah* (Jehovah's grace), *Misael* (anointed power), and *Azariah* (Jehovah's strength):—"And in all matters of wisdom and knowledge that the king inquired into, he found them ten times better than all the magicians and astrologers throughout his realm."

In the second year of Nebuchadnezzar, a night vision of future historical events had been presented to his mind. This vision, totally abstract from all physical conditions, had not only to be explained, but *recalled*, and no power but that of the Divine *Spirit*, *with which future is present*, could *thus* glorify truth by the mouth of Daniel—and that in answer to effectual fervent prayer: for not only were the lives of the magicians in jeopardy, but his own and those of his three associates. First, the king by decree summoned the magi, the astrologers, the sorcerers, and the necromancers, to show the king the vision about which his "spirit was troubled," but, although all professed to interpret, none could *recall* that mysterious secret of the future: all declaring that the *rare* thing required by the king, none could effect except the Eloheim whose dwelling is not with flesh. The king, furiously incensed, forthwith decreed the destruction of all the wise men of Babylon, Daniel, with his companions, having been included in the decree of death. But Arioch, the king's guard, made known to the monarch the exceptional case of Daniel, and he having been called into his presence to make known the secret, thus spake: "There

is an Eloheim in heaven that revealeth secrets, who hath premonished the king Nebuchadnezzar of what shall take place in the latter days. As for me, this secret is not revealed by any wisdom of mine, but to the intent that its import may be comprehended by the king. Thou, O king, wast seeing (Chald.) a great image of surpassing brightness and terrible form: the head of this image was of fine gold; its breast and arms of silver; its trunk and thighs of brass; its legs of iron; with feet partly iron, partly brittle clay. Thou didst then behold a stone, without the aid of hands, smite the image upon *his feet* of *iron and clay*, and break them to shreds: then did the whole become like the chaff of the summer threshing-floor; the wind carried them away, and no place was found for them. *Thou art this head of gold.*" After this disclosure of the vision, we read that the king "fell on his face and worshipped Daniel, commanding that to him an oblation and odorous incense should be offered," saying, "Of a truth, your Eloheim is the *Supreme* Eloheim, the Ruler of rulers, and the Revealer of secret events; seeing that *thou couldst recall* this vision. Then was Daniel promoted chief ruler of the whole province, and chief over all the governors of Babylon."

As the rectification of gold is by means of the furnace ordeal, in which it loses its native dross, and acquires its essential value—so that of the monarch, by means of the deeply humbling ordeal to which his pride was subjected —that of a sudden fall from the highest pinnacle of human glory to the lowest depth of human degradation—deprived of reason, and driven out from the society of humankind to a seven years' association with the beasts of the field. Such was the rectification of the monarch, who came out of that severe ordeal a renovated being; and having accepted the punishment due to his former arrogance, glorified that corrective Fatherhood, who wills that all should repent and acknowledge His truth:—his irrational state continuing only until, having come to his right mind, he acknowledged that Supreme dominion includes the

earth, although for a season it may have been left to interventional rule. We find the successful issue of the ordeal in which this head of gold had become precious, thus recorded: "At the end of the times, I Nebuchadnezzar lifted up mine eyes to heaven, and my reason returned to me, and I *blessed the Most High,* and I *honoured* and *extolled Him* who is eternal, whose is an everlasting dominion, and whose sovereignty is throughout all generations." After a detailed account of his regenerative process, he adds: "*Now* I extol and honour the King of heaven, *all whose acts are truth, and His ways judgment,* for those who walk in pride He is able to abase."

It will be found that the *combined representatives* of that sovereignty which succeeded are equally well characterised by the *silver* breast and *arms* of the prophetic image. *Darius* the Mede, and *Cyrus* the Persian, both of the stock of Shem, having been alike ready to act as fellow-workers with the Eloheim of their ancestors, when called to do so. Darius, we are told, chose Daniel "*because an excellent spirit was in him,*" to the highest post of honour—a preference which sorely galled the native dignitaries of the realm, who combined to frame some cause of accusation against the object of their envy; but, as his integrity was beyond all question, they resorted to an ingeniously-contrived device, concerning his devotion to the law of the Supreme: "We shall find no occasion against this Daniel concerning the kingdom, except that we find occasion concerning the law of his Eloheim."

This plan succeeded:—the sanction of the king, sealed with his signet, having been irrevocably obtained, Daniel was consigned by them to the den of lions—that also having been securely sealed against all attempts at rescue. The grief of the monarch was as extreme as his trust was perfect: "Thy Eloheim, whom thou servest continually, is able to deliver thee." In this hope, after having spent a sleepless and sorrowful night, he presented himself by daybreak at the den, saying, "Daniel, servant of the living Eloheim, is thy Eloheim whom thou servest continually, able to deliver thee

from the lions?" "O king, live for ever; my Eloheim hath sent his messenger, and hath shut the mouths of the lions, that they have not hurt me." Then was the order given to raise Daniel out of the den, and, as meet recompense for their cruel wrong, to assign to his accusers the death to which they had doomed the guiltless. Hence the decree to all peoples, nations, and languages: "I decree that in every dominion of my sovereignty, men revere and stand in awe of the Eloheim of Daniel; for He, the Living Eloheim, is for ever stedfast, and His sovereignty that which shall never pass away; His dominion being for ever." "He delivereth and reclaimeth, shewing signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions." When Darius came into his possession of the kingdom—taken away from one who is accused of *not having glorified his Creator and Sustainer*, and who, therefore, when weighed was *found wanting*—he was in his 60th year.

Cyrus was called by *name* before his birth to the glorious work for which he was chosen. The second House—however inferior to the former and to the latter—must intervene on that platform: *there* "the Anointed" as witness to Truth, Sin-bearer, Life-giver, Liberator, must "be cut off." Thus speaks the Messenger of the Covenant in relation to a link so needful in the chain of events yet in their course: "O Israel, thou shalt not be forgotten by Me; *I have blotted out* as a thick cloud thy transgressions. . . . Thus saith Jehovah, thy Redeemer, who *counteracteth* the counsel of the *liars*, who maketh the diviners mad, who frustrateth the devices of the subtle, making their subtlety folly; who confirmeth the promise to his servant; who performeth the counsel of His messengers; who saith to Jerusalem, Thou shalt be rebuilt, and to the cities of Judah, Ye shall be repaired . . . who saith to the sea, Be dry . . . who saith of *Cyrus*, He is my Shepherd, and shall perform my pleasure. . . . Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have upheld, to subdue nations before him, and I will cause kings

to open to him the double-leaved gates of *brass;* I will go before him, and make crooked things straight: I will break to pieces the gates of *brass,* and rend asunder the bars of *iron.* . . . For Jacob, My servant's sake, and for Israel, mine elect, I have called thee by thy *name,* though thou hast not known Me." * * *

The third sovereignty we find no less accurately symbolised by *brass,* a base metal, from which not even the furnace can extract a property peculiar to itself, one so innate as, in the original language to signify at once *serpent,* (*Nahash*), and *brass* (*Nahashta*).

We find that, the Macedonian conqueror having died ingloriously at Babylon, the victim of his intemperance, his *sword* conquests were divided among his four generals, Syria falling to the lot of the Antiochian branch of that same stock,* —Macedonia from an early period having come under the sway of the stock of Ham, through the Assyrian branch. The inauguration of Antiochus Epiphanes we find signalised by the basest cupidity; he having appropriated 2,000 talents committed to the sanctity of the holy place, which he sacrilegiously robbed and afterwards desecrated. Self-aggrandizement seemed the supreme aim and object of one manifestly atheist, head and heart, having no conception of a power higher or stronger than that of brute force. Hence his desecration of the holy place, where he set up the statue of *Mars, the God of forces.* Having no consciousness of a governing power or principle higher than that of arbitrary self-will, every act of fraud, rapacity or violence, could be justified to his mind as a political necessity or a national requirement. Hence, as lord of the land, his decree to change its times and laws; to burn all rolls of the Divine Law; to ignore the holy and blessed seventh day, appointed

* Not only did the Macedonian hero boast of his descent from Jupiter Hamon (the deified Ham of antiquity); he even traversed the burning sands of the Lybian desert, nine days' march from Alexandria, to consult his oracle—that of a horned head—as to the success of his meditated conquest of the East.

as a perpetual sign of Israel's sanctification, and allegiance to their Lawgiver and King. Then it was that Judah Maccabeus, with other loyal hearts, adherent of their national Sovereign, secluded themselves in the desert. We find the historical record of the Maccabees authenticated by the teacher of the Gentiles directing our attention, as he evidently does, to those witnesses to Truth who "hid in dens and caves, wandered about in sheep-skins and goat-skins, destitute, afflicted, tormented, of whom the world was not worthy." The homely but truthful chronicler of these events thus records them for the premonition of us upon whom the ends of the earth have come, seeing that what has been shall be repeated, since we learn that "there is nothing really new under the sun," in the experience of the covenant people.

The day chosen for this cowardly barbarity was that of the Sabbath, when they were sure to be found *defenceless.* "After this, the king sent an *old* man of Athens to compel the Jews to depart from the laws of their ancestors, or, rather, those of their national Sovereign, calling His sanctuary the temple of Jupiter Olympius, and that on Mount Gerizim, of Jupiter the protector of strangers. It was no longer lawful for a man to keep the Sabbath or the ancient festivals, or profess himself a Jew. On the king's birthday, there went forth a decree that every Jew must eat of the demon sacrifices; and when the feast of *Bacchus* was kept, that they must form a procession in honour of that god, carrying ivy. Ptolemy issued in neighbouring cities the same decree, and that those who refused to conform should be put to death:—having made an example of two mothers, who, because they had permitted to their infants 'the seal of the righteousness which is by faith,' were cast down headlong from the city wall, with their babes hanging at their breasts." The reflection is too striking to be omitted in this work: "Now I beseech the readers of this record not to be discouraged for such calamities; rather let them judge such *trials*, not for destruction, but for the chastening* of our nation; for it is a token of His great

* "You only of all nations of the earth have I chosen, and *therefore* have I chastised you."

goodness, when evil doers are not suffered for any length of time, but are forthwith punished: for not as with *other* nations, whom the Lord patiently forbeareth to punish *till they attain the full measure of their iniquities*, is His dealing with us; and therefore, though he punishes us through adversaries, He never takes away His mercy from His people. Let this," adds the narrator, "be to us a *warning*." He proceeds to describe the noble determination of the aged Eliezer, who chose, rather than save his life by *sinful compliance*, to die gloriously *true to his allegiance;* thus testifying on his way to the torture :—"'It becometh not our age in any wise to dissemble, whereby many young persons might think that Eliezer, of fourscore and ten years, had gone over to a *strange* religion, and so, through my hypocrisy and desire of living a little longer, should by me be seduced, and I bring a stain to mine old age, and render it contemptible. Manfully changing this life, I will show myself such an one as my condition requireth, and leave a notable example to the youth to die willingly and courageously for *our honourable and most holy law*.' Thus died this noble veteran, leaving his death an illustrious example and *memorial* to his nation." The narrator next specifies the seven sons of a widowed mother, who one after another, trusting in the Hope of Israel —encouraged by their gloriously loyal mother—died in the true spirit of witnesses to the faith. "As the vapour of the pan" (in which the eldest was placed on the fire) "for a space dispersed, they, with the mother, exhorted each other thus: 'Jehovah Eloheim looketh upon us, and hath comfort in us, as saith Moses in his song, "*He shall be comforted by his servants*." The second victim of *arbitrary authority* addressed the tyrant in these words, when about to expire: "Thou, like a fiend, dost send us out of this present life; but the Almighty Sovereign *shall raise us up to everlasting life*, as those who have died for HIS law." The third, who was commanded to hold out his tongue, in order that it should be cut off, said courageously: "These hands I had from heaven; for His law I despise them, and from *Him I hope*

again to receive them." Insomuch that the king and his attendants marvelled at the youth's courage in not regarding his bodily tortures. When the fourth was about to die, he said: "It is good being put to death by men, to have *hope in Eloheim to be raised up again by Him:* as for thee, thou shalt have no resurrection to life." The fifth thus addressed the king: "Thou hast power over mortals—corruptible mortal as thou art—acting according to thy will; yet think not that our nation is forsaken of Eloheim; wait a while, and behold His *supreme* power; surely He will recompense thee and thy seed." The sixth, before expiring, said: "Be not deceived; we suffer these trials because of our offences, having transgressed against our Eloheim, therefore wonderfully He deals with us; but think not that in thy *striving against* Eloheim, that thou shalt escape due punishment." At this time the heroic mother addressed herself to the youngest in her own language, which Antiochus not comprehending, and in the idea that his mother's counsel was reproachfully meant for him, not only by words but oaths sought to persuade the youth to conform to his will, and thus secure the tempting offers and advantages held out to him; but, seeing this made no impression, the king called the mother, whom he thus sought to enlist in favour of his desire to *save the life* of her only remaining son. With an assurance that she would counsel him to consult his true interest, she, in her native tongue, spoke to this effect: "O my son, have compassion upon me, who bare and have nourished thee from childhood till now! I entreat thee, my son, to consider the heavens and the earth, and all therein, created from things which before were not, as was also man. Fear not this tormenter, but being worthy of thy brethren take thy death, that *I may receive thee again in mercy with thy brethren.*" While uttering these words, the youth exclaimed, "Why do you delay? I will not obey the king's command, but I *will obey the commands of the law which was given to our nation through Moses.* And thou, who hast been the originator of all mischief against the Hebrews,

shalt not escape the hand of Eloheim. We suffer because of our sins; but, though the living Adoni be angry for our chastening and correction, *He will be at one again with His servants.* But thou, atheist man, and of all others most impious, be not causelessly elated nor puffed up with vain hopes, lifting thy hand against the servants of Eloheim:—thou hast not yet escaped the judgment of the omniscient, the almighty Eloheim:—our brethren who have now suffered temporary pain, are dead *under Eloheim's covenant of eternal life,* but thou, by the righteous judgment of Eloheim, shalt receive just recompense for thy pride. I, with my brethren, offer up my body and soul for the law of our fathers, entreating Eloheim to reclaim our nation, and that thou, by torments and plagues, mayst *confess that He alone is Eloheim.*" Thus died, true to their allegiance, these seven witnesses to Truth. Last of all, the fearlessly trustful mother suffered gladly in the Hope of Israel. To this precise point of time Paul thus refers: 'Women received their dead anew raised to life: *others were tortured, not accepting deliverance,* that they might have a better resurrection: others had trial of cruel mockings and scourgings, of chains and imprisonment: others were stoned, sawn asunder, were tempted, were slaughtered. . . . All these having obtained a good report through faith, await the promise; Eloheim having provided something better for us, that they without us should not be perfected.'"

Nicanor was then sent to root out the whole stock of Jews, Gorgias, who had great experience in matters of war, having joined him; the expense of this enterprise to have been defrayed by the sale of captives, which sale was announced to all the coast cities, one talent having been the price for seventy souls.

Then it was that Judah Maccabeus, having called together 6,000 men, exhorted them to fight manfully in defence of their laws. "The heathen," said he, "trust in *number* and *arms,* but our trust is in the Almighty." He then related for their encouragement the signal help vouchsafed to their ancestors—that 185,000 had in one night perished under

Senecharib; as also how they had been helped against the Galatians and Macedonians, their watchword being "Help from Eloheim." The narrator adds: "As for that most merciless Nicanor, who had brought 1,000 merchants to buy the Jews, he was put down by them of whom he had made least account; for, stripped of his splendid apparel and of his forces, he came like a fugitive slave to Antioch, under reproach and disgrace for the loss of his host."

When tidings reached Antiochus of the defeat of Nicanor, he determined to avenge the disgrace upon those who had put him to flight. But before his impious fiat was uttered—that of making Jerusalem the common burying-place of the Jews—the Eloheim of Israel smote him with an incurable inner plague; for, while breathing out his threat, and urging his charioteer to hasten to the scene destined to destruction, he was thrown to the ground. "And now," adds the historian, "he who a little afore thought that he could command the waves of the sea, and weigh the mountains in scales, was carried on a litter, the worms rising out of his body, which was alike intolerable to himself and those who were with him, insomuch that he confessed, 'It is meet to be subject to Eloheim, and that mortal man should not glorify himself as if he were Eloheim.' He, moreover, vowed to Jehovah that he would release the holy city from the consequences of his vow, and make the Jews, whom he had thought unworthy even of burial equal to the citizens of Athens, and that to the sanctuary, which he had robbed, he would restore all, adorning it with goodly gifts, defraying the expenses of sacrificial offerings from his treasury; nay, that he would become a proselyte, and through the habitable world declare the power of Eloheim."

Recalled from oblivion, this historical epitome may serve as a beacon at once to admonish and to forewarn.

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The last of the four dominations—that characteristically symbolised by the *iron* limbs and feet of the historical image—remains to be considered in relation to the covenant people during their dispersion throughout the Roman Empire, as a defenceless flock without shepherd or fold, and that for the space of eighteen centuries.

We have traced them as *captives* under the head of "*gold,*" waiting the expiration of their seventy years' captivity—as objects of *special favour*, helped forward to their reclaim by the Medio-Persian "*breast and arms of silver*"—as *persecuted loyalists* under the harmful and base tyranny of the *Macedonian brass*—and as a *prey*, whether *proselytes* or *slaughtered holocausts* during the dark ages of *hierarchical* rule. Time will show how the gradual relaxation of political and ecclesiastical oppression may have *prepared* them for that last fiery *ordeal of principle* which, as a test of their *allegiance to their national Sovereign* and *His most righteous law*, still awaits them.

We are to consider the "*iron*" power in its dual aspect and agencies; for while as a "*rod*" *in the Divine hand* it has ever been correctively employed for the good of His alienated children; so, as a *self-centred material* power, actuated and animated by the adversary, it can only act in opposition to the Divine will, and therefore destructively.

When, eighteen centuries ago, "judgment began at the house of Eloheim," the leaders of the people had reached the acme of their alienation. They had *subordinated* the Law and the Testimony to the authoritative glosses of those who had *made it void* and of *none effect* through their evasions and subterfuges. The *heavenly bread*, given as *heart-strengthening* food for the household of faith, had been withheld from those dwarfed in moral growth and proportions on their substituted "*leaven*" which served only to inflate. In a word, when these blind leaders of blindly-reliant followers had signalised their apostacy and sealed their doom of long excision in these words, "*We have no king but Cæsar,*" they first received a withering rebuke in the person of *that* Cæsar who, in honour of his conquest, called Jerusalem *Alia*

Capitolina, and her sanctuary, *The Temple of Jupiter Olympius,* as the due award of their deeds:—Titus having finally been commissioned to "plough Mount Zion as a field"—the seven-branched symbol of removed light, and the golden table wont to present the twelve memorialists, still bearing testimony on the Arch of Titus, that there is no wisdom or counsel or knowledge against Jehovah. And here it is to be noted, that the agents employed correctively for the good of His people, are as His rod used independently of personal or other motives of dislike; Titus—eminently an instance of this fact—having been distinguished at once for benevolence, moderation, and that discriminating humanity which ever accompanies true bravery. His expressed regret at the destruction of the sanctuary, by a burning torch thrown into it by a soldier, clearly proves that his desire had been not only to save the edifice, but to mitigate the evils which an infatuated fanaticism had aggravated, reacting as it did on the exasperated Roman soldiery.

In recurring to these events, we are to remember that the generation of wrath thus visited was as a comparative handful to the great bulk of the people elsewhere located. The "*ten tribes*" had for many centuries been guided to the seclusion described as a "remote region where never mankind dwelt;"* portions of them having settled in the East, as "*beni*-Israel," *Affghans* bearing the name and physiognomy of their race; as also the Nestorians, and other fragmentary portions; while the main portion of Judah and Benjamin, from the time of the Babylonian captivity, had settled in Abyssinia and on the coasts of Barbary, but especially in *Sepharad* (Spain), where the chief families found a friendly reception from the then reigning Arabs, whose tolerant and liberal administration included them in the political and social privileges of the community: hence the acquisition of landed property, and other circumstances favourable for the literary culture which had earned for that period

* Second Book of Esdras.

the title of "*the Augustine age of Spain.*" Under the allied sovereigns, the celebrated scholar, statesman, and financier, Don Isaac Abarbanel exercised those functions during years of uninterrupted favour at Court. But, like Paul at Athens, when he saw the whole city given up to idolatry—that of tangible materials—his heart was stirred up to publish a treatise for the benefit of his kindred, against "*graven images,*" and the *forbidden* homage bestowed on them. This having been construed into an insult on Christianity and the Church of Christ, the writer was visited with unmitigated wrath, the sentence of the Inquisition, however (thanks to his high standing with the sovereign), having been commuted to banishment, with the confiscation of his estates to the use of the Church. Thus expelled, Abarbanel, in a Tuscan city, employed himself in writing his commentary on Deuteronomy. He seems to have been only fully appreciated as a *political necessity* after his departure:—a few years having sufficed to show that in less efficient hands the finances had become so confused as to require his immediate recall. It was not, therefore, until after his death that the *ultramontane* storm burst forth in the form of an edict for the expulsion from Spain of the whole Hebrew population, amounting to 600,000. If the fall of a sparrow is not without the knowledge of the All Father, an event of this kind must have been specially marked as a means to some latent disclosure; the year of the expulsion having also been signalised by the discovery of a hemisphere hitherto unknown, and of a people to which the first missionaries of Hebrew origin felt wonderfully in affinity.* The coincidence of the *expulsion* and *discovery in the same* year is the more remarkable if we may rely on the testimony of Ferdinand Columbus, who, as biographer of his illustrious father, tells us that he was of *Hebrew* descent, from the family of the *Colonni,* which claimed descent from David,

* The celebrated Manasseh ben Israel, convinced, after a personal inquiry, of the Hebrew descent of the aborigines, dedicated a work proving this, to his mind, evident fact, in a work entitled "The Hope of Israel," and dedicated to Oliver Cromwell.

and which, he informs us, is honourably made mention of in the history of Tacitus.

If the Western Hemisphere has been the appointed place of seclusion for the missing ten tribes—as personal inquiry on the spot has led not a few competent judges to believe, and amongst these the celebrated Las Casas* and Manasseh ben Israel—there has been a marvellous affinity in the experience of the "*dispersed* of Judah," and the "*outcasts* of Israel, meted out and trodden down, whose soil the rivers have invaded" (Isaiah xviii.)—for if the former supplied holocausts for that crusading zeal which at once glorified the Mother Church of Christendom and filled her coffers, as the exterminator of heretics; the latter came under the operation of that unquestioned warrant to slay and take possession, contained in a Papal bull—an act for spoliation and violence at once justified and sanctified in the *aggrandisement* of the universal Church, and the *extension* of her Christianity.

But alas, *arbitrary* "will worship"—a *Proteus* assuming various forms—appeared in a no less rapacious and bloodthirsty character to these transatlantic tribes (although on a comparatively small scale), in the Puritans; who, by virtue of a *royal patent*, became entitled to the territory thus transferred to them as representatives of the crown. But not to the *royal patent* were the Puritans to be indebted for their transatlantic inheritance, with its terrible responsibilities; the territory to which *that* referred having been pre-occupied by a Dutch colony, their claim was ignored, their landing prevented, and the only alternative left them, was that of letting their leaking vessel drive before the wind, which safely stranded them on the eastern coast, since called New Plymouth.

The dispirited and needy little band, several of whom were sickly, found immediate assistance from the chief who

* Las Casas, Garcia, and others who wrote to prove the Hebrew origin of the newly-discovered people. The yet unpublished history of the former, thirty years bishop of Chiapa, is now in the Escurial; the published narrative of Garcia, mutilated by the Inquisitors at Mexico is in circulation.

at that time presided over the twenty clans which, under their respective Sachems, inhabited that territory, since called New England. Nor was it the mere impulse of a generous and humane heart, impressed with the idea that the great Father had confided these helpless strangers to his care: it was the evidence of an unvarying goodwill manifested for thirty years towards those whose first feeble struggles into organised existence he had so sedulously aided. The truly Christian love of this creedless disciple of the Just One was touchingly illustrated at his last hour, when addressing Colonel Winslow, to whom he was much attached; he said, "I call the Great Spirit to witness between your people and my people; and I now bid you tell them to show to my sons Alexander and Philip* the same kindness that I have ever shown them."

Alas! *delusion,* no less ferocious and remorseless in its actions than the warrant supplied by a Papal bull, assumed toward this unoffending people a no less exterminating character, although on the comparative scale of thousands to millions. The Puritans, as "Spiritual Israel," absolutely believed themselves commissioned to "root out" the rightful owners of the soil (in which they had been received as needy strangers), having first branded them with the title of Canaanites. That the actors in these horrible tragedies gloried in their work of extermination is manifest from the records in which they have perpetuated them, the title of one of these being "*Magnalia,* or The Wars of the Lord." That the New England Israel were "*necessitated to the crushing of serpents*"—while admitting that to "the courtesie of the heathen and the hopefulness of their soil," they had been indebted for their first struggles into their organised and social existence—we find asserted by the Rev. Dr. Hubbard in his history:—the watchword employed by these fanatics, when rushing on the indiscriminate slaughter—often at

* Both were treacherously cut off in their prime; the only son of the latter, nine years of age, having been, with his mother, doomed to slavery, and sent to a distant country.

midnight—of men, women and children, amid their burning villages, having been, "The sword of the Lord and of Gideon."

To the Federal policy, practical atheism answered the same purpose, on the warrant of an expediency ever ready to uphold the interests of civilized might as opposed to natural rights. That the prosperity of the so-called "*Union*" was based upon the *extinction* of these inalienable rights, is manifest from the fact that, to induce the purchase of Indian territory from Government (which had assumed that monopoly), the maps described these *then inhabited* tracts as already cleared of their occupants—subject as they were at any time to removal. Some few remnants, namely, the six Confederate clans inhabiting the western territory—since called New York State—had, with the Cherokee and others in the more immediate vicinity of Washington, come under the ægis and requisitions of Government, in the hope that if they became agriculturists, favouring schools and missionary teachers, they would be permitted to retain their little reservations—the homesteads to which they were so fondly attached. But alas, the treaty solemnly pledging the "*sacred honour*" of the President who ratified it, was nullified by his successor as often as expediency required; and thus again and again were these sorely perplexed and deeply aggrieved "Christian Indians" shipped off to the Rocky Mountains or other distant places, where they would have to encounter the *aversion* naturally conceived against those supposed to have been debased by contact with an *unprincipled* civilization: for with the untutored Indian, he who lacks the ennoblement of truth, integrity and honour, is not worthy to be considered a *man*. "Send your sons with me," said the celebrated chief, Black Hawk, when he visited Washington (on the occasion of treaty-signing by the President); "we will teach them to speak truth, and act like true men."

It required true moral courage as a statesman to protest against that fraud and violence which was justified as political necessity in the interests of the Union. One statesman,*

* The late Daniel Webster.

superior to all such hollow artifices, protesting against it at a meeting of Congress, uttered these words: "The treaties piled within these walls are nothing better than a bundle of frauds and insults." The bitter sarcasm applied to this moral obliquity by Voltaire, proves that it was no secret. His words are: "The only treaty not ratified by an oath, was the only one that was not broken."*

We cannot but stand appalled at the judicial infatuation of that self-consuming civil war which has for the last four years been so relentlessly raging, on the plea of maintaining the hopelessly-divided Union, characterised as it is by an intensity of hatred which is without precedent. Thus it is described in the *Times:* "Neither of the belligerents is now master of his actions—he is the victim of a terrible, though self-imposed, necessity. Mankind stand aghast."†

We conclude this painful subject with an extract from "The Early Puritans," by J. B. Marsden, D.D.:—

"A persecuted band themselves, they soon learned bitterly to persecute each other. The disciples of liberty, they confined its blessings to themselves. The loud champions of freedom of conscience, they allowed of no freedom which interfered with their narrow views. In them a great experiment was to be tried, under conditions the most favourable to success, and it failed in its most important point. The question to be solved was this: How would Puritans—the hunted, persecuted Puritans—behave, were they but once free, once at liberty to carry their principles into full effect? The answer was returned from the shores of another world. It was distinct and unequivocal; and it was this—They were prepared to copy the worst vices of their English persecutors, and, untaught by experience, to imitate their worst mistakes." pp. 301, 2.

* * * "The Pequod war shows how little their piety could be trusted when their passions were roused.

* This applied to Penn, whose memorial is blessed: the Delaware Indians still call him the "good brother."

† *The Times*, February 17, 1865.

"The 'massacre' spread from one hut to another, for the Indians were asleep and unarmed. But the work of slaughter was too slow. 'We must burn them,' exclaimed the fanatical chieftain of the Puritans, and he cast the first firebrand windward among them. Not a soul escaped. Six hundred Indians, men, women and children, perished by marksmen, by the broadsword, and by the hideous conflagration. The sun arose on the victory of the Puritans and their endless shame.

"History records many a deed of blood, but none equal in ferocity to this—of aboriginal inhabitants driven off and slaughtered for the sole crime of bravely defending the soil which, by the laws of nature and of God, was theirs. We may read in some dark pages, stained with blood, and yet not extend our search beyond the records of our own times and countrymen; but we shall seek in vain for a parallel to the massacre of the Pequod Indians.

When their passions were once inflamed, their *religion itself was cruelty*. A dark fanatical spirit of revenge took possession, not, as in other men, by first expelling every religious and every humane consideration, but, what was infinitely more terrible, by calling to its aid every stimulant, every motive that religion, jaundiced and perverted, could supply. It is horrible to read of cities stormed, children thrown into flames, and shrieking women butchered by infuriated men, who have burst the restraints of discipline. But this was worse. Here all was deliberately calm—all was sanctioned by religion. The fast was kept, the Sabbath was observed; the staff of office, as a sacred ensign, was consecrated by one Christian minister, while another attended upon the marching soldiery, and cheered them in the murderous design with his presence and his prayers. Piety was supposed not to abhor, but to exult in the exploit. This was fanaticism. God's Word and ordinances were made subservient to the greatest crimes. They were rudely forced and violated, and made the ministers of sin. God was devoutly praised, because the principles of justice, nay, the

stinted humanities of war had been outraged, and unarmed victims, wives and children, had been ferociously destroyed." pp. 304—5.

Having glanced at the character and action of *arbitrary* power, in diverse forms and under various circumstances, in both hemispheres, let us now give our earnest attention to the facts which confront us in this our era of transition. And let us do so with an intelligent apprehension of the import of the shadows which coming events cast before them, that "forewarned, forearmed," we may not be overtaken unawares, as those who sleep or dream, when they should be vigilant, active, and inwardly fortified to meet eventualities however unwonted.

We have had the theories of speculative brains *ad nauseum*. Letting these pass for what they are worth as such, we have to look at the facts which surround us. One of these is, that secular power has limited propped up ecclesiastical headship to "two years, beginning from the 6th of February last"—an event necessarily giving rise to a power loudly called for by abuses which disgrace the nineteenth century and its vaunted progress in civilization, as the following, extracted from the *Times*, headed "*The Jews of Rome*," serve to show:

"The Bishop of Marseilles, in his letter in defence of the Encyclical, referred, among other things, to the situation 'exceptionally advantageous' of the Jewish population of Rome under the rule of Pius IX. With a view to show the inaccuracy of that prelate's statement, the *Opinion Nationale* says it applied for information to a person 'who knows Rome thoroughly, and has made himself acquainted on the spot with the condition of the Jews in that city.' The friend, who signs himself 'de Carrien,' has responded to the call, and the *Opinion* publishes his letter, from which the following are extracts:—'The Jews are bound to reside in the Ghetto —a low and filthy quarter, inundated by the Tiber four or five times a year up to the 'entresol.' This quarter was meant for 1,500 persons, but contains from 3,000 to 4,000,

on condition that fourteen persons sleep in the same little room. The spectacle is hideous and repulsive. Unfortunately, it is not true that the Jews may reside in any other part of the city. Those who wish to establish themselves elsewhere than in the Ghetto are punished with exorbitant fines. All the newspapers have reported within the last few days, that the Roman police having learnt that two shops in the Corso, kept by Christian clerks under their own names, really belonged to Jewish merchants, the whole of the goods were seized and the merchants expelled. A French watchmaker of the Jewish persuasion was ordered to return to the Ghetto, and it required the intervention of M. de Gramont and of the Commander-in-Chief to make his character as a French subject respected. A Jew cannot drink at the fountains of the city. He cannot possess land, nor cultivate it. He cannot be an advocate, a notary, a physician, a public functionary, or a town councillor. He cannot attend the schools of physics, chemistry, geometry, astronomy, or living languages. He cannot attend the lectures of the faculties, or take degrees. He cannot, under the severest penalties, keep Christian servants, and these penalties have been recently enforced. He cannot go beyond the walls without a pass, which ensures the constant supervision of the high and low police, and on his return he must give back this letter of public security to the Vicar of the Inquisition. He is forbidden to have any friendly, or even familiar, talk with a Christian, under a penalty of thirty crowns and imprisonment, the term of which depends solely on the will of the authorities, without inquiry and without trial. The papers have mentioned the fact that occurred at Viterbo, of a merchant robbed by a clever thief, and who was accused by the latter of having spoken to him in a friendly manner; the merchant was fined and imprisoned. Again:—'The stick is employed on every occasion; the fine is the indispensable accompaniment, as well as arbitrary imprisonment and the most shameful employment. Here is an instance:—A few years ago the Jews were forced to run in the Corso for the amusement of the

populace during the Carnival. At present they no longer run; but they pay the expense of the race. They bring pieces of stuff and money to the Cardinal Vicar, whose answer to these unfortunate wretches is a kick. For some years, however, it is said that the forms only are kept up.' "

Coincident with this sign of the times now *passing away*, another, indicating fresh forces and the disclosure of fresh moral elements, is presented to our notice in the following letters, written by eye-witnesses :—

PALESTINE —IMPROVEMENTS.

The Rev. J. Barclay writes :—

"You ask whether there are any palpable symptoms of the events we desire? To this I think it can be replied, without any undue enthusiasm, that symptoms are becoming manifest, that Jerusalem is no longer the city after which no man seeks. We see them in the increasing numbers of intelligent and noble visitors, from all parts of the world; we see them in the awakened interest of the nations, embodied in spacious and beautiful buildings, especially in the stupendous pile (including a cathedral) erected by the Russians on the camp of the Assyrians; we see them in the proposal to connect the Holy City with the other capitals of Europe by the telegraph, which is already finished as far as Jaffa; we see them in the new road about to be constructed from the sea coast, and in the plan to bring once again water from Solomon's pools, to supply and purify the city; we see them in the great influx of Jews, who have fled from the north coast of Africa for protection, to the city of their fathers; we see them in the clearing and widening of the streets by the military during the past week, by order of the Sultan; and we see them in the increasing spread of light and knowledge of the truth amongst the resident Jews."

You have, perhaps, heard that there is a telegraph at Jaffa, which connects Egypt with Beyrout. It is now decided, I believe, that a branch line is to be made to this

city. I also find it is very probable we shall ere long have a carriage-road to Jaffa, as two engineers, one English the other Turkish, report says, are to arrive here in a few days to make preparations for it. A survey for a railway has already been completed, and a plan, sixty feet long, to lay before the Sultan, left here about a month ago. I do not think, however, that the time for a railroad in these parts has yet arrived. Jaffa is now undergoing a similar change to Jerusalem; a number of coffee and other unsightly shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon; another gate is also to be made. Our Pasha went three days ago to see that these important changes and improvements are properly done. A better landing-place from the sea was nearly completed last week, and it is just possible that ere long a lighthouse may be built near it. Soon there is to be a lighthouse on Mount Carmel, and two or three others, it is said, will soon be placed on the Syrian coast. We have now two lines of English steamers touching monthly at Jaffa, in addition to the usual foreign ones, and the French will henceforth come oftener than formerly. Thus Jerusalem and the Holy Land will necessarily be brought more than ever into notice. Surely these, and many like changes which are taking place around us, have much meaning in them; I must believe they have.

On Saturday morning last, we had heavy showers of rain, such as only fall in winter. Those who have been in Jerusalem many years, and many Turks who were born here, say they never before saw so much rain at this season. About eight years ago, on the 12th of this month, a slight shower or two fell, but more than that cannot be remembered."

The Rev. W. Bailey writes :—

"Jerusalem, which is generally so quiet at this season, has been all astir this week, in consequence of an order from the Porte that all the streets should be levelled and paved, and that all undue projections in the same should be removed. The order has been executed in true Turkish style,

and many a tale of loss and oppression can probably be told by the poor storekeepers and some house-owners; but the improvement to the city, and the public benefit, will be great; we shall now have, comparatively, broad and airy streets, where before we could scarcely move. When the work is completed, it will indeed prove an advance in civilized effort, and quite an achievement for Turkey. The Jews are very much concerned about this gathering up the stones and making broad the ways of Jerusalem; they say, 'Now we are certain Messiah's coming is very near.' "—*J.I.**

The present era, manifestly that of transition, should wisely be considered a time of *preparation* for eventualities *now* casting their ominous shadows before them—just as in each well-ordered Hebrew dwelling, the *lighting up* of the lamps, on the eve *preceding* their holy and blessed Sabbath, at once indicates the DAY to which this preparation is due, and that *intervening* "*midnight*" so *signally* associated with *judgment* and *deliverance* in the history of the expecting people.

To the more immediate actors in those terrible winding-up events of which Jerusalem is yet to be the stage; there cannot be a more important consideration than that of the essentially *different** springs of action which the words *adhesion* and *cohesion*† serve to express; for while a tenacious regard to the letter and other *externals* of the Divine law, with little apprehension of its energising power, has hitherto enabled the people to maintain their distinctive national

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* From the *Hebrew Observer*.

† Hooker remarks, that "the want of distinguishing between things in their *nature different* is the parent of error."

‡ "The cohesive power is *in the law*—by this they claim affinity; by this power, be they ever so far or so long estranged, they are ready to amalgamate. Geography, arms, politics, and foreign help, do not explain their existence; time, and climate, and custom equally fail to unravel it. None of these are or can be the *spring* of their perpetuity. * * * The people scattered and peeled are a monument of indestructibility which *even the letter* of the law can exhibit."—*Frazer's Magazine.*

existence, even in their dispersion, it remains to be seen whether, in the absence of that power which *fortifies* and *arms* in the resistance of evil and in the maintenance of good, those *temptations to deviation* which have *yet to test* allegiance *and manifest character,* may not prove too strong for a *self-sustained* or traditional *adhesion.* The vessel which has outlived many a furious storm, surmounted many a crested wave, and steered clear alike of the engulphing Scylla and treacherous Charybdis, may at length go down through *unsuspected leakage. Cohesion* alone confers the true spring of that *unity* which *love* to the Divine Being originates. Love being the fulfilment of the law, does more than govern, arm, and fortify; it *assimilates with the Divine will,* by which the character is ennobled and the heart at once purified and energised. Until, therefore, regenerate Israel can truly say, "*Thy law is in my heart*—my delight is to *do Thy will,*" she has not yet comprehended her glorious mission of *healer* to nations yet characterised by that lawless "violence" which at once desecrates the earth and calls for vengeance.

But, besides adhesion to things external and traditional, there has been that sympathy which the suffering and endurance of common wrong has awakened and kept alive. Many ill-informed Christians have been led to suppose that the present disorganisation of the covenant people is something *worse* than the consequence of their transgression and unbelief; and have, therefore, yet to learn that their Heavenly Father's chastisement—as the proof of His unchangeable love—is at once *remedial* and temporary. His words are: "You only of all the families of the earth have I known, therefore have I corrected you." But more than this; they have yet to learn that the *approved* manifestation of Divine love is *not* in that proselyting zeal which compasses sea and land to add individual Jews to party aspects of Christianity; it is rather in that kind of ministration which proves *disinterested* love to the destitute of that people whose debtors they are for spiritual things; and it is but a small return for these thus to minister of their temporal things. It may

seem strange, but it is nevertheless true that the due award of a *loveless* Christianity stands *recorded*,—only awaiting the day of reckoning with present occupants and leaseholders,—when the King, as Judge, shall pronounce it:—"For if ye have not for *His sake* loved the brethren whom you have seen," in want and suffering, "how could you have loved the brother whom you have not seen?"*—"Inasmuch as ye did it not to these my brethren, ye did it not to me."†

As an illustration of the ever watchful care of Israel's Shepherd, we have only to recur to a fact which, however familiar, may hitherto have failed to make the impression due to it as such. Protestantism, in tone with its negative character, had only modified the cruelly-enforced exactions of its hierarchial predecessor to *restrictions* designed to keep the Jews, as it were, under foot in their social relation, although equally contributing to the support of the State. But to this sordid policy was opposed the counsel of Him who turns the wisdom of this world's children to foolishness. His fiat stood recorded, "Thou shalt *lend* to many nations, and shalt not borrow."

Hence, the intellectual faculties, which, under circumstances favourable for their culture, would have found scope in scientific or higher research, became, under the operation of a grinding necessity, whetted to that acuteness which was to penetrate the nature, changes, and effects of political elements on governmental constitutions, and—with the monetary pulsations of these in their hand, in the position of European financiers—to deduce consequences, estimate occasions, and accept the benefit thus providentially conferred. And now we find that as often as European sovereigns require material aid to carry on plans aggressive or defensive, to promote international improvements, or to construct railways, they apply to certain Hebrew capitalists; who, thus privileged, as *lenders*, to make their own conditions, may embrace every such occasion to require the removal of some oppressive exaction, or odious practice, or vilifying barbarism, or injurious disability; thus proving, that while gain *wrong-*

* 1st Epistle of John iv. 20. † Matt. xxv. 45.

fully obtained must ever incur a *curse* on its possessors (individually and nationally), it may, with the *Divine blessing* on lawful exertion, prove beneficial, not only to its holders, but to suffering thousands thus finding relief from the unutterable woes of a helpless destitution amongst unsympathising strangers.

But an exercise of the intellectual faculties thus signally blessed under circumstances of an injurious depression is not to be confounded with that higher affiance of which the Divine will is the motive spring, and of which the law—as the expression and record of that good and perfect will—is the centre. The acuteness which may do good service on the Stock Exchange, would rather do harm than good on that stage of action where present advantage,—as in the case of Moses and of Paul,—is to be spurned as dross and offal, in sustaining the character of witnesses to Truth. For that stage the predominance of the moral over the intellectual must be unmistakeably manifested—the clear ring of the Montefiore character and calibre will then be indispensable. At the present time it is essential clearly to distinguish between the primary, to which the heirs of promise stand related; and the present interventional constitution, destined to dissolution—such being the kingdoms of this world, and their false glories. In the former, we find the predestined *design* of that glorious Architect who, acting according to the counsel of His own will, is able to subdue all spirits, however inimical, to Himself. When, therefore, we pray to our heavenly Father, "Thy kingdom come, Thy will be done on earth as it is in heaven," we, in effect, thus invoke the coming of His Messiah, to put an end to the existing misrule; for then it is that the law shall go forth from Zion,—the seat of His righteous sovereignty over the house of Jacob,—to reduce the licentious nations to obedience. The second Psalm gives this prospective fact, which only awaits its time of disclosure. In the interventional constitution, the events are not spontaneous, as springing from moral causes; but disruptive, as the effects of evil passions and the clashings of diverse self-centred interests, all opposed to the Supreme governing power.

Revealed truth declares and experience confirms the fact (during the interventional constitution, of a ruler who abode not in the Truth), that all creatures groan under that condition of suffering in which they became implicated through that first transgression, which brought death and depravity of nature—hence, the earth desecrated with violence (the cry of her children's blood),—and of all creatures, is described as in travail for that ultimate deliverance due to them as the effect of redeeming power. In the character of *agents*, divinely empowered or self-impelled, there is the same essential difference as in that of the primary moral design and of the superinduced intervention.

Those employed to effect the Divine purposes of grace and truth never came in their own name, never sought their own glory, never acted on their own dictation. "I come to do Thy will, Eloheim, Thy law is in my heart," is the claim urged by the Messiah who comes in Jehovah's name, whether as Sin-bearer, to confirm, through suffering, in their stead, the penalty due to transgressors, or as Liberator from the power of death, to reclaim and rule. The self-centred agent, having no idea beyond the kingdoms of this world, and regarding these not as destined to be superseded by a totally different constitution, characterised by righteousness, of which the predestined Head is the Holy One of Israel—dreams only of a political reconstruction for these world-kingdoms—destined as they are to become as the chaff of the threshing-floor. Inspired with the idea of *thus* inaugurating a happier future—based on the intuition of irresponsible genius, and in tone with the character and tastes of a hollow civilization—the political "Messiah," would be the last to admit the fact that the long series of disruptive transformations, out of which his political existence and power emerged, culminate in him as last head of the Roman Empire; so that to the frightful *transitionary crisis* which divides the past—as the "mystery of iniquity"—from the future reign of righteousness:—his term of action is limited. The Heir, *for* whom all things created were predestined, was announced from the

earliest time in his character of Champion and Deliverer, Reclaimer and Ruler: Gen. i. 12 to iii. 15; Isaiah vii. 14; ix. 6; Psalm viii. Hence the declaration of Jehovah, "I am the first, and with the ultimate I am He."* As the embodiment of the invisible Supreme, He glorifies His name, and, in the self-sacrificing devotion of loving obedience, obeys His will and fulfils His law.†

It has been well observed by a truly philosophic mind: "We see all animated things on earth point onward to the glorified humanity, as the grand Archetype of all that has life. We thus obtain a glimpse of the way in which matter in all its domains may be exalted in its association with the Son of God taking our likeness, and of a way, too, in which other worlds, and other creatures, principalities and powers may participate."

"Plato was in the right when he represented ephemeral objects formed after *eternal models;* the lost Eden may thus have been prefigurative of that future Paradise where trees of righteousness shall rejoice in the tree of Life."‡

In relation to the superinduced constitution of this world's kingdoms, how suggestive are these words: "Every plant which My Heavenly Father hath not planted shall be uprooted." The highest relation in which the creature can stand to the Creator, that of sonship, implies loving obedience—that of the heart. "I come to do Thy will, Eloheim; Thy law is in my heart"; and again: "I came not to do my own will,

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* Isaiah xli. 4.

† Bacon observes: "I believe that God is so holy, pure, and jealous, as that it is impossible for Him to be pleased in any creature, though the work of His own hands; so that neither angel, man, or world could stand, or can stand one moment in His eyes, without beholding the same in face of the Mediator; and therefore, before Him, with whom all things are present, the Lamb of God was slain before all worlds, without which eternal counsel of His, it was impossible for Him to have descended to any work of creation." Philosophy he defines thus: "It is the determinate knowledge of what is: it is the precise establishment of relations."

‡ M'Cosh.

but the will of my Father who sent me; of myself I can do nothing; His name I come to glorify, His authority to manifest. I came not to abrogate the law, but to uphold it; it is easier for heaven and earth to pass away than that one י or ן of the law should fail."

In the self-centred character, arbitrary will supersedes the eternal law of right, that to the governing power of which the highest order of beings—as the condition of their affiance to the Creator, are necessarily subject—"angels that excel in power, hearkening to the voice of His word":—and hence it is that arbitrary power, acting upon ever shifting circumstances, never can inspire that confidence which undeviating rectitude secures.

In the moral and physical relation of things primary and permanent, there is affinity and therefore perfect analogy. The stars, undeviating in their courses and perfect in their harmonious relations, differing only in degrees of splendour and of magnitude, are governed by that law which secures their unswerving glory. Comets, on the other hand, governed by no law, rush on their elliptical course, restrained only by the necessity which binds and controls their impulsive career. To them, like the lawless sea, the restraining fiat is, "Thus far but no further." * * * Those of human kind compared to stars are such as "turn many to righteousness," *i. e.*, from devious paths to the central law of universal harmony. While the tacit language of those brilliant but ominous meteors which have occasionally dazzled the multitude, may thus be interpreted: "We are rare sights, so rare that our appearance constitutes distinguished epochs in the world's history:—above all law, genius attains an altitude to which only those who comprehend its inspiration may hope to reach by following in our luminous track." * * *

Before passing to other aspects of the present subject, let us for a moment consider the value of existing laws in the communities which they serve to polarise. A writer with reference to that of Britain, observes: "Here we have a mighty power, necessary to the very condition of our nature.

* * * Now the Jews are governed by a law without a shade of corruption, the very embodiment of Jehovah's mind and will. This glorious law, which is spiritual, should also rule and govern each one who believes that Messiah is incarnate Immanuel."*

Hooker observes of the Divine law: "She has her seat in the bosom of Jehovah, and her voice, inasmuch as it breathes the spirit of Divine truth, is the harmony of creation."

Vinet thus expresses the same idea: "There is, according to the Gospel, but one rule of our conduct—the will of God; our glory being to seek the glory which comes from God alone. But suppose we prefer the glory which comes from man, we invade the eternal rights of God, so firmly established in His Word, by impiously erecting the tribunal of man at the side of or even above the tribunal of God."

"Precepts," observes another witness-bearer to Truth, "are mere words, nothing in themselves and easily perverted; they are like a heap of stones that require visible order and a sure foundation to be useful; they must REST ON PRINCIPLE." Principles are self-evident axioms, confirmed by the experience of all time; existing apart from us; partaking of the nature of God Himself, in whom they centre, upon whom they rest; they are universal, immutable, everlasting, therefore patent to all and invincible; and a wise man should be able to show the very precepts of God depending upon them —they are every one so established."

"For events there must be a centre only and a circle, and the centre of the circle must be a fixed and certain law." It may be added, that in order to secure an undeviating rectitude, without which there can be no true greatness of character; there must be that central fixedness which alone can manifest a clearly-defined circle of duty.

* What but the laws, while they were respected, preserved the Roman republic for nearly 1,000 years intact? The adoption of Greek sentiments and manners having effected that demoralization which issued in rancorous factions and anarchy, called for repressive forces, thus incurring an absolutism which acted on the promptings of self-will under the sway of circumstances.

To the Jews in their present state, a partial return to their Fatherland,* under the ægis of the Protector of nationalities, may seem desirable:—its chief attraction being the free exercise of the heaven-appointed ordinances of their Law. With special facilities and aptitude for commercial enterprise, the millionnaires of Paris would speedily restore more than former activity to the shores of the Mediterranean. Their sanctuary would soon re-appear—the sum necessary for its erection having for years been collected—while costly mansions arising on all sides would indicate abounding worldly prosperity.

But would the moral element rise or fall under this political aspect of the case? Would not those outside the centre of strength be allured into sinful compliance, defection, and final reprobacy? Would lawless manners and customs, under the title of progress and civilization, not be more congenial to the carnal mind, which never was or can be subject to the Divine law; than the wholesome restraint required by that righteous Dictator? The prospective vision of the prophet was that of not a few elders or leaders having "their back to the sanctuary where Jehovah's name is recorded, and their face to the rising sun" (Ezekiel viii. 16).

We find a Hebrew thus expressing himself long before events had attained their present matter-of-fact character: "Should even the means be forthcoming; should even efficient protection be attainable; should even the habits and character of the Jewish people, at present so ungenial to the occupations required by the climate, nature and situation of the country, undergo the necessary alteration; how are *the feuds of the numerous sects to be overcome,* which, as an overboiling volcano, every now and then break forth? how is the *odium theologicum* to be appeased, burning *there* with more fierceness than in any other clime? Jerusalem has not

* The first impulse, be it remembered, was given, fifty years ago, by *imperial* decree. The same mandate *repeated* this present year may possibly have given fresh impulse to the move. Such a beginning requires to be carefully considered and vigilantly watched.

only become the sacred city of the Copt, the Armenian, the Greek, and Romanist, but that also of the Mussulman, and latterly Protestantism has increased the Babel confusion by establishing there a representative of its own views. How would the poor Jew fare among such heterogeneous populations, which agree in nothing but dislike to him?"*

That the return of any considerable portion of Jews to the Holy Land will be a signal for the wildest sectaries to follow in their wake, is no less certain than that already the Greek and Latin rivals have made it the arena at once of their revolting mummeries and of their furious squabbles —hyena-like fighting for the possession of an empty tomb.

But the claim to *pre-eminence* with which each sub-division of the existing Babel invests itself will not be the only one. Delusion supplies warrant based on *spiritual* and even on *ancestral* claims. Of the former, the transatlantic community of New Harmony may serve as a specimen, for, whatever the outward world may think of the "perfection" which they profess:—as "*the New Jerusalem,*" they—fully satisfied of their title—only await the time when the nations shall "walk in their light. The Mormonite sect, established on Salt Lake, commonly supposed to be a conglomeration of various loose particles, attracted by sinister motives from the Old to the New World, nevertheless claim their "double portion" and special inheritance of *Sychar*—on the strength of their descent from Ephraim and Manasseh—and, thus entitled, have already signified their determination to transfer themselves to their ancestral patrimony as soon as the division of the land takes place.

* Four Hebrews, after a hard struggle against mole-eyed Christians, have now a voice in the British Legislature; but, although that may occasionally serve to *mitigate* the sufferings of their brethren abroad (as in the recent atrocities at Damascus and elsewhere), it can in no wise aid in keeping fanatical sectaries aud proselytising demagogues from crowding to that gladiatorial arena of creed-combat and social strife. Even the Protector of nationalities, by reason of his wish to promote social order by granting toleration alike to *wild* and *tame*, one with another, would in this case oppose no barrier.

But delusion has its claims at home no less than abroad. The *émeute* occasioned more than thirty years ago by the modern "gift of tongues," induced many "unstable" minds, with the best intention, not only to believe in the *authoritative* power of these utterances, but to act on their behests. Hence the *new* ordination, accrediting, and empowerment of *twelve Gentile apostles* (required by due *progress* in religion to supersede the now obsolete Hebrew witnesses of other days), and hence also the *new division* of the habitable earth according to the number of the twelve thus chosen which at that time took place. Time may have had the effect of dissipating this illusion, and those who had been possessed with it may now be in their right mind, sitting at the feet of the *one* Authority:—if otherwise, there is every reason to believe that the "angel" to whose lot *Syria* fell more than thirty years ago will there seek to glorify the "Apostolic Church," of whose fourfold ministry "the cherubim of glory shadowing the mercy-seat" was supposed to be the symbol.

But besides sectarian confusion—with rival apostacies, Eastern and Western—there will be the superadded demoralisation of those occult arts which originated in Chaldea. For this we have Scripture authority; and so potent will be the *blinding* and *binding* spell of these manifestations of *invisible* agency as (were it possible) to deceive even the elect. They have yet to learn that the very same agent which served to establish wavering faith when employed *in the cause of truth*, may serve, when employed in that of fallacy, to rivet, judicially and penally, the fatal spell.

With all this, and much more, at once disgraceful to humankind and dishonouring to the holy place—thus in mute sympathy with her Lord's humiliation and contumely —on her brow a wreathen thorn-crown, in her hand a mock sceptre, Rome's foreign livery—instead of the white and seamless vesture belonging to her own Adoni, derisively put upon her;—what wonder that, in the bitterness of her deep sorrow and long-deferred hope, the heart-broken city should be described as crying, "Jehovah hath forsaken me, *Adoni*

hath *forgotten* me." And again, what more *natural* than that He who, in the clear foreknowledge of all her miseries, wept over her; should, thus appealed to, comfort her with these words: "*I will not forget thee; see, I have engraven thee on the palms of my hands;* thy walls are constantly present to Me. * * * Thou shalt know that I am Jehovah, for *they shall not* be disappointed that await Me."*

This allusion to the national characteristic of patient *waiting*—"I have awaited Thy salvation, Jehovah"—is peculiarly striking at this present time:—that national hope having as a sudden flash been struck out, as it were, from concussion with an ominously-charged cloud—"*the religion of Israel awaits its Messiah*" †—not only to restore the kingdom to Israel, but, as King of kings, to assert supreme right over this world's kingdoms, destined (eventually) to become the kingdoms of Jehovah and His Anointed.

Of the *prefigurative* history of Joseph there can be no question—"despised and rejected" as a *prophet;* unknown as a *benefactor*:—instead of reproach at the disclosure of his mission and ministry, we find only a glorious magnanimity, directing the troubled minds of his brethren to the *antecedent purpose of Divine love, thus* manifested to them: "Be not grieved, neither reproach yourselves; for *Eloheim sent me* before you to preserve a posterity in the land and to save your lives *with a great deliverance.*"

If instead of over-estimating a faith which, while it accredits the *suffering,* ignores the *triumphant* re-appearing of the Messiah—"to take unto Him His supreme power and reign"—it would be wiser and safer that such Christians should not only sympathise in *this national expectation* of the covenant people, but be also "ready," with loins girded and lamps fresh trimmed, after their long night's slumber, to welcome His appearance and kingdom; lest otherwise they should be ashamed before Him at His coming—thus verifying, at their own peril, His prophetic declaration—"As it

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* Isaiah xlix. 23.

† M. Crimeaux, of Paris.

was in the days of Noah, so shall it be in the day when the Son of Man is manifested." Had there not been a dark intervention, deluding its dupes with its *foreign* and adverse *substitute*, Christians would not have so long forgotten that He who came "a Light to lighten the Gentiles," comes the second time as "the glory of His people Israel."

It has already been observed, that the partial return of the covenant people under present circumstances presents two very different aspects; the one attractive, the other repulsive. Under the ægis of a "Protector of Nationalities," who, philosophically above all ordinary passions and prejudices, seeks only to promote the common weal of humankind, it cannot but be desirable that this first step towards the higher ulterior good which *awaits* them should now be taken.

Again, under the "*iron*" will of a self-constituted Dictator, —more disposed to "change times and laws" of Divine appointment than to respect them—more eager to enforce his political behests than to tolerate that unique nationality which, having its own supreme central authority, cannot and will not be drawn into the orbit of an all-absorbing beau ideal;—what can be reasonably anticipated but the glory of martyrdom?

That the present is the age of surprising discoveries and of suggestive disclosures—of things and of persons long consigned to oblivion—we have the assurance in facts now appealing to our senses. After an entombment of 3,000 years, the winged lions of ancient Babylon—thus long surviving the mighty mortal power which they once symbolised —are now found satirising that illusory boast in the British Metropolis, as part of its Museum curiosities. And, after the space of nineteen centuries—thus forming a gulph between the past and the present—not only has the most shrouded of minds conjured, as it were, from that gulph the ancient high priest of Jupiter; but publicly announced his claim to world-wide homage in the person of his modern representative, *thus* destined anew to wield "human destiny."

This challenge to the *intellectualism* of a hollow civilisation —at once dazzling *that* order and attracting the inane whose whose delight is in the mysterious—cannot fail, in the meeting of these extremes, to realise his aspiration as the political Messiah:—some of the worshippers of this last *head* of the *triumvirate* seem already on their knees invoking his priestly blessing.*

Faithful men and true in this our island resisted even to blood the impious claim and requirements of *infallibility* in the *hydra*-headed form of that "*mystery of iniquity*"; and doubtless the same order of character will be equally ready to resist the same impiety in that of its culminating head, since those who know the value of standard weight and worth in character are not apt to be seduced by "the value of ideas" or the mission of a genius: to whom "the law of right" must ever give place to self-centred absolutism, according to the maxim of the first Cæsar, as quoted from Euripides, "For nought but *supreme power transgress* the law of right—nought else can *sanctify the cause.*"

In this little volume, which professes to consider noted historical characters *physiologically*;—more than a passing glance at one who seeks by *metempsychosis* to make for himself a "name" cannot find place.†

That portion of the disclosure which asserts the "reversionary demonstration" involved in a *consistent* representative claim, cannot be allowed to pass without serious notice.

The first Cæsar had his *divine* title conferred by the "formal decree" of his adulators, and however reluctant to put himself forward, it is scarcely possible to suppose that,

* A notice from the correspondent in Paris, Jan. 23rd, thus appears in the *Times* of Feb. 24th: "We accept the challenge (*i. e.* encyclical), and we answer in words terrible to the temporal power as those which the hand traced on the wall of the palace of the king of Babylon, 'Cæsar Pontiff,'" &c.

† Under the title of *The Life of Cæsar* we are to find, if the completion answers to the design, a justification of modern autocracies by one of early date, as well as an *apotheosis* of the Napoleons under shelter of 'Divus Julius.'"—*Daily Telegraph*, March 3rd.

on the strength of *vox populi vox Dei*, the *last* will refuse the same distinction as proof of world favour:—seeing that—in its unreasoning acceptance of a political Messiah, whose aim and acts stand in direct antagonism to truth, reason, and nature—the world is to be convicted of practical atheism and hence of reprobacy. The light of nature being sufficient to show the wisdom, power and goodness of the Creator in His works, those who have acted in defiance of and against *that* light are "without excuse." Hence, even at that bar, the heathen—as high priest of *Jupiter* and as student of *divination*, a dark art *out* of nature—stands condemned. Numa, in whom the *moral* element prevailed, not only disclaimed that homage which is due to the Creator alone, for statue representatives, but actually recorded laws against that odiously demoralising evil; and so great was the esteem in which his character was held, that for 170 years the Romans successfully resisted all attempts to introduce this innovation, up to the reign of Tarquinius Priscus the Greek, when it was established.

It appears that the *apotheosis* of Romulus—effected 700 years after his decease—was at the suggestion of Julius Proculus, who solemnly declared that he had seen Romulus above the height of human stature, and that he had ordered him to tell the Romans to honour him as a god. Julius was believed: an appeal to patriotism and superstition on behalf of the *founder of their empire*, as the *Son of Mars*, the God of War! was irresistible with the Romans; who forthwith ranked Romulus among the supreme gods, thus paving the way for that of succeeding Cæsars. The power thus acquired over depraved consciences was immense. "Sentence of death was pronounced:—'That Cyprienne should be forthwith beheaded, as the enemy of the gods and as a chief ringleader of a criminal association, which he seduced into an impious resistance against the laws of the most holy emperors.'"* Another specimen we find in the celebrated epistle of Pliny

* Gibbon's History.

to Trajan, A.D. 112: "They called upon the gods, and supplicated *your image,* which I caused to be brought for that purpose, with frankincense and wine; they also cursed Christ; none of which things, as it is said, can any of those who really believe in Him be compelled to do. Others of them that were named in the libel said they believed, and presently denied again:—all these *worshipped your image.*"

Local administration, as we have already seen under the tyranny of Antiochus, and as we shall presently see under that of Hadrian, gave special malignity to this odious impiety. But even without *this* plea its excesses were frightful. Thus writes one of the suffering people—of Caligula:— "Although this imperial monster raved at their resistance, and ordered his viceroy *to enforce at the head of a powerful army the erection of his image:* yet the Jews told him plainly that as long as one drop of blood remained in their veins they would defend their divine laws, which prohibited their worshipping any other than the eternal, holy, invariable, and purely spiritual Eloheim." Did not this require an indomitable courage, a heroic intrepidity? and *this courage* conquered —this intrepidity proved triumphant."

The same attempt is thus prefaced in the Hebrew Observer: "It is peculiarly elevating to observe how Eloheim's help never failed them when they *united for a good purpose,*" such as the following narrated by Josephus:—

"Cajus, *i.e.*, Caligula, one of the monsters seated on the Imperial throne, of whom it is difficult to say whether he was more mad * than wicked, wished to be worshipped by his subjects as a god. He therefore caused his statue to be erected in all the empire by the side of the principal gods and goddesses. In this he found no opposition among the heathen, for to them it was neither new nor repugnant. * * * But it was different with the worshippers of the true God. They could not pay divine honour to a human being. Such a

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* This emperor made his favourite horse high priest and consul. Elagabalus had the design of constituting a kind of confusion of Jewish and heathen modes of worship, himself being the acknowledged god: his design was prevented by his assassination.

proceeding would only be considered by them the height of iniquity and frenzy.

"The attention of the emperor was called first to the disobedience of the Jews by the Greeks, in consequence of a dispute in which both Jews and Greeks sent delegates to Rome, there to plead their respective cause. At the head of the Greek cause stood Apion, an inveterate enemy of the Jews, who among other things, reproached them with refusing the Emperor the honours due to him. 'Whilst all nations subject to the Roman Empire erect temples and altars to Cajus, and esteem him in every respect a god, the Jews alone consider it disgraceful to honour his statue and swear by his name.' Through this discourse he succeeded to irritate the Emperor against the Jews to such a degree, that he would not even admit to his presence their deputation, headed as it was by the celebrated philosopher Philon. The Jews had evidently to fear the worst, but Philon remained calm, cheering up his colleagues. 'The more angry and implacable the Emperor shews himself,' said he, '*the more firmly may we rely on the speedy help of our God.*'"

Another instance we have under the Emperor Hadrian thus stated :—

"After the account sent by Rufus to the Emperor, the Jews were oppressed and persecuted more than before : the people were prohibited from following their divine laws, and their teachers interdicted on pain of death."

In the first book of Engel's Schriften, 1—30, is a description of the last scene of Rabbi Akivah thus given by Mendelssohn :—

"Rabbi Akivah was led to the scaffold. Amid the most agonising torture—the flesh being torn from the bones by hot iron pincers—the solemn hour arrived for reading the prayer. 'Hear, O Israel, Jehovah our Eloheim is one Jehovah ; and thou shalt love Jehovah with all thy heart, and with all thy soul, and with all thy might.

"Wrapt up in fervent devotion, Rabbi Akivah recited the prayer in filial love, and humble resignation. His surrounding disciples stood amazed at the evident composure of his mind under such horrible tortures. 'O my beloved,' said their teacher, 'have I not all my lifetime anxiously desired to perform this Divine command—to love Eloheim with all my heart and all my soul: now that the opportunity has arrived, should I neglect it?' He emphatically dwelt on the words,'One יהוה,' till the spirit departed and the last vital spark soared to heaven. Such a death is life for thousands, for it inspirited not only his disciples and pupils, of whom he had great numbers, but likewise all the noble-minded in Israel: they felt exalted, encouraged by

Akivah's martyrdom, and the example of fortitude in the face of death for the most exalted and holy cause."

The importance of the subject suffices to explain the earnest notice here taken of it:—time will shew whether this "gross darkness" originating in heathendom, is to be confined to its heathen rulers.

It only remains to notice "the bow of promise" surmounting the dark overhanging cloud. "Mourning may endure for a night, but joy comes with the morning." The promise to Israel is, "His fruit shall be as the olive-tree, His fragrance like Lebanon. . . . . *From me is thy fruit found.*"

In the following tone and feeling there is fine promise of the uncompromising spirit and bearing of the golden days of Joshua and the Maccabees:—

"There is only one policy, that is honesty; only one policy, and that is duty:—every other policy is shame, ruin, perdition. Little thinkers have followed expediency; great thinkers, duty. Expediency has occasionally delayed the outbreak of evils, but has always ended by increasing their violence. Duty has often been painful at the outset, but has nearly always ended by accomplishing its object. The superficial who cannot perceive an act in its *ultimate* consequence, and the selfish, who are satisfied so long as peace is in *their* days, follow expediency; but the thoughtful and earnest-minded are guided by duty. If this be not the difference between expediency and duty, then the annals of the past have accumulated in vain. * * A policy of expediency, therefore, we consider an eventual misfortune to those following it."

Such are the men, let us hope, who, when tried, are ready to say, like Joshua of old: "As for me and my household we will serve the Lord."

These extracts will serve to show the awakened state of the rising generation among us. The following is from a small publication headed Humility, and published for gratuitous distribution by the Jewish Association for the Diffusion of Religious Knowledge,* a fact which speaks volumes.

* The Association is supported by voluntary contribution. President, Louis Nathan, Esq., 32, York Terrace, Regent's Park; M. H. Picciotto, Esq., Vice-President, Blomfield Street; D. Benjamin, Esq., Treasurer; N. S. Joseph, Esq., Honorary Secretary.

"The heart which, in the flush of success in a noble aim, ascribes victory to God, and brings to His altar the fire of its pride and the sheen of its triumph, is assuredly imbued with true piety; its humility, far from degrading, elevates and ennobles it. The humility of Sixtus, aspiring to the pinnacle of the Papacy, was a vice. The humility of the queen of Castile and Leon, at the feet of mendicants, was a weakness; and a weakness no less the false humility of Diogenes, trampling with miry sandals on the purple drapery of Plato. 'See,' said he, 'how I trample on the pride of Plato.' 'With equal pride thyself, Diogenes,' said the true philosopher."

"But there is a humility of a different nature, which springs not from cowardice, servility, misconception, self-seeking, or self-depreciation, but from a pure, a holy source: the humility which bows a man's spirit, not before the spirit of his fellow-man, but before the Mighty Power which made him, the Power from whom we spring, and to whom we belong; himself, and his works, his genius, his strength, and his powers. This is the humility which does not stoop so low as to be incapable of great deeds, but which, when these are performed, ascribes their glory to their true origin: the humility which impels the hero in the hour of his triumph to lift the laurel from his brow, and to bring it as an offering to his Maker's altar; which teaches the man of genius not to be dazzled by the glitter of his success, but to track its rays to the everlasting Fount of light from which they flow.

"And Holy Writ affords no more striking instance of this sentiment than the example recorded in Exodus—when Moses, having stretched his hand over the seas, and beheld them part asunder, while Israel passed through—and, having again extended his hand, and beheld the waters return and overwhelm the pursuer—having thus been the instrument of a tremendous miracle—lifted his voice in exulting hymn, not to extol his own agency, nor the choice of himself as agent, but to sing to 'the Lord, for He had triumphed gloriously.'

"Nor, need we draw examples solely from those early times, those hallowed days, when the Divine Voice spoke directly to the mortal ear, or sounded in the vision; when the Awful Presence, resting upon earth, cast a sublime halo on humanity; when man walked in the world amid visible manifestations; when the 'bush burnt with fire,' and the 'cloud filled the house.' For, even in these cold, prosaic days, among ordinary men, engaged, like ourselves, in the every-day struggle of professional, commercial, or commonplace life, the pious sentiment has found a home in more than one breast, and is recorded in the history of more than one life. And, perhaps, it is wise to insist on such examples, because they afford evidence that right feeling is practically possible in all climes, and in all ages; for all classes of men, and all social conditions.

* * * *

"Among the three points which our sages say should distinguish the disciples of Abraham, are these two—'רוּחַ נְמוּכָה וְנֶפֶשׁ שְׁפָלָה'—a

lowly spirit and a humble soul.' But assuredly this is not abject humility; not the servile obsequiousness which exhibits itself in kissing hems of garments or whispering craven flatteries. The humility of the slave is not for a race born to a heritage of freedom, a race which God Himself once redeemed, and will again redeem 'with a strong hand, and an outstretched arm!' Ours should be a proud humility, the pride which will not bow its crest to man, but falls in the dust, prostrate, subdued, before man's Maker.

While great geniuses acknowledge gratefully the source of their inspiration and their success; while public feeling admits willingly the greatness of the Creator and the littleness of the created; it happens often that mediocre minds, giddy with their "little learning," plume themselves on their scanty attainments, and rear their obtrusive structures of vanity on miserably shifting foundations.

It is common to find unhesitating judgments laid down and positive opinions put forth, by men whose profound ignorance is thinly covered by a superficial acquaintance with scientific, historical or literary knowledge. From this, in political history, fatal misfortunes, cruel, bitter feuds, murderous disturbances have arisen.

But it is in religious matters especially that the dangerous pride of a "little learning" exhibits itself with terrible effects. Few men would be so rash as to impugn the conclusions of science without a sufficient acquaintance with its first principles; yet it is certainly true that there are men who impugn the truth of a Book written in a language of which they are nearly ignorant; men who have dug just a little way into the upper crust of knowledge, who have disturbed the topmost film of the strata which conceal its treasures, throw up their tiny mole-hills of wisdom with noisy spades, smooth them with self-sufficient complacency, and lift their feeble selves on their puny heaps to storm the stalwart battlements of the frowning fortress built on the Rock of Ages.

For example, it has been truly said that the miracles recorded in the Bible are not more wonderful than the miracles registered in the book of present Nature, miracles whose effects are palpable, though the causes which produce them are undiscovered; whose effects are recorded by laws which can be learnt, collected, and analyzed, while the laws of the causes are unrevealed.

* * * *

Shall we admit miracles of nature which to us seem to have no purpose, no object; and deny the miracles of Scripture, to each of which a marked, an evident, a recorded purpose is attached?

Human knowledge is, at best, but a fragile force in the presence of the mighty forces enshrined in nature: and since the fulness of earth, the world and they that dwell therein belong to nature's Maker; since matter and its laws; genius and its works; force and its effects; are all of his own creation and his own, even in this study of nature the

aspiring human wisdom which seeks to soar too high, and to fly where there is no passage, will break its wing against a rock, and fall drooping, sick and wounded, to parent earth.

Where then is the shifting sand on which we build our doubts? It is true that for countless ages the beating sea has swung and rolled on the face of a whirling globe,—now smiling in calm, now frantic with storm, for purposes that we cannot gather, or can only conjecture. Well, shall we doubt that once a limb of the mighty sea rose in its bed and stood apart, that the living witnesses of its Maker's word might pass through to tell His power and bear His truth to a benighted world—to untold generations!

Let humility, then, guide the Scripture student, and teach him to learn a little more, before he flings his hasty decisions broadcast in the world. Sages who have pondered over the book of life, sentence by sentence, word by word, almost letter by letter; strengthened in their labours by concentrated study, accumulated and inherited wisdom, profound general knowledge, and brilliant abilities, have found those labours hallowed by the crowning blessing of belief. And those of you who have so little knowledge, such meagre wisdom, so weak an aspiration for study, shall you deny the truth because your lights burn so dimly that they fail to show it on your mental disc?

Then, let man, whose powers are given by God, and belong to Him, seek those powers and use them humbly as he believes will be for God's pleasure and for His work. Let him yield to the Giver the wealth of his strength, his intellect, his skill, and his acquirements, and use them in the pursuit of great and good ends, never failing to sanctify his work and his thought by ready acknowledgment of the Source from which they rise. Perhaps, this it is, for those who have no other worldly wealth, to love God with all one's might. Let us listen to the voice of the prophet Micah, for in his words lies the gist of the whole matter, וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ "Walk humbly with thy God."

Not by the vanities of pride, nor the pomp of learning, nor the presumption of opinion, is He to be served; but by hearts such as theirs, who, in the glow of their triumph, brought to His altar the laurels they had won, the work they had achieved! Not by idle humility that hides or checks the powers He gave, is His work to be done; but by seeking out those powers by the lamp of faith, and employing them by the light of judgment. Not by undue reliance on our miserable wisdom, our flickering lights, our withering strength, our puny knowledge, is he to be approached; but with the consciousness written in our hearts, imbuing our thoughts, inspiring our actions, and strengthening our wills, that the earth and its fulness, its gathering, its wealth, its inhabitants, their genius and their power, all are His own. His are the harvests of our labours, the triumphs of our toils. His no less the crop we reap than the seed which He gives us to sow. His no less the work wherewith we till the field, than the mystery in

which He shrouds the secret of its growth. Let us, then, strive to do His work worthily, and raise a crop that shall be for His glory—a crop of which, though the seeds be deep in earth, the golden crests shall rise aloft, and the perfume reach to heaven.

Be it ours, then, to uplift our minds to a sense of the high truth that "*the earth and its fulness are the Lord's;*" be it ours to remove the icy rigid bar of pride from our hearts, and to throw their portals widely open, that the "King of glory may enter" and fill them with a sense of *our* weakness and our duties, and of *His* majesty and might!*

PARTING "WORDS."

The Premonition.

"There shall be a time of trouble such as never yet has been or shall be. They shall deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for My *Name's* sake; and then shall many be offended, and shall betray one another, and hate one another . . . . and because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end, the same shall be saved. . . . Then shall be great tribulation, such as has not been since the

* "Israel is the carrier down the stream of time of all that humanises and ennobles man. He is the appointed guardian of the sacred fire burning on the altar of mankind, that it be preserved for the time when it is to warm and illumine all nations of the earth, and as such has been destined by Providence to be the champion of civil and religious liberty. For this idea the Jews have at all times, from the period of the Maccabees down to Mayor Salomons, contended. For this idea they have incessantly striven and often bled. For this idea they have become the martyrs of the world. Take from Israel their endurance of suffering and their readiness to make sacrifices for their convictions, and there remains hardly anything entitling them to the sympathy of their fellow men. . . . A Jew is a born martyr. From the cradle to the grave his religion trains him to forego, to suffer, and to make sacrifices, and his history sets him the example of deprivations for principle, and of resignation for the sake of conviction. Where these are at stake, he must repine at no sacrifice which he has to make himself, nor take into consideration the sufferings possibly inflicted thereby upon brethren in faith. This, we repeat, is the destiny of Israel, and he that does not act in this sense, does not comprehend the mighty spirit breathing in that destiny."—*Hebrew Observer.*

world began, or ever shall be, and except those days should be shortened no flesh should survive; but for the elect's sake those days shall be shortened. And if any man shall say to you, See, the Messiah is here, believe it not. . . . Behold, I have premonished you." (*Dan.* xii. 1.; *Matt.* xxiv. 9, &c., &c.)

The Promise.

"Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." (*Ps.* l. 15).

Response of the Willing People.

"Help us, Eloheim of our salvation, for the glory of Thy Name; deliver and purge away our offences, for Thy Name's *sake*" (*Ps.* lxxix. 9). "Jehovah, our Eloheim, other lords have had rule over us, but by Thee only will we make mention of Thy Name" (*Isa.* xxvi. 13). "In Thy Name we will lift up banners" (*Ps.* xx. 5). * * "Jehovah, Thou wilt be our peace, for Thou hast wrought all our work for us" (*Isa.* xxvi. 12). "They that know Thy Name will put their trust in Thee." (*Ps.* ix. 10.)

The Decree.

"Thus speaketh Jehovah of Hosts:—I will bring forth the Man whose Name is the Branch, and He shall grow up from under Me in His place; and He shall build the Sanctuary of Jehovah and shall bear the glory, for He shall be a Priest upon His Throne, and the counsel of peace shall be between them mutual" (*Zech.* vi. 12, 13; *Isa.* iv. 2; xi. 1). "He shall have dominion * * * yea, all kings shall do homage to Him, all nations shall obey Him, for He shall save the destitute when He calleth * * He shall redeem their souls from deceit and violence and their blood shall be precious in His sight. His name shall endure as the visible *Shem*ish פני־שמש—His name as Son ינין ישמו. In Him all nations shall be blessed. Blessed be Eloheim the אֱלֹהֵי Israel, who perfecteth wonderful designs. Let the whole earth be filled with His glory—אמן ואמן" (*Ps.* lxxii).

THE SALUTATION DUE TO TRUTH.

"The stone which the builders rejected is become the head corner stone—this is Jehovah's doing, and it is wonderful in our eyes. This is the day Jehovah hath prepared, we will rejoice and be glad in Him. Blessed be He who cometh in the Name of Jehovah" (*Ps.* cxviii. 22—26). "In that day Jehovah shall be one and His Name one—הללויה."

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* The force of this passage, applying as it does to the Messiah, whose reign of peace that of Solomon served to typify, is lost in our translation, where the term נין ("offspring," *implying* paternity) is ignored, and an italic substituted. The whole significance rests in the continuity of the Father's Name in His Son, whose rightful claim as such it is. As the name of the sun (*shem*ish) perpetually attests, and that visibly to all nations, the glory of the Creator; so that of the Messiah shall perpetually attest the invisible glory of the Father of Lights. Verse 16 is very remarkable as an example of the *double significance* of certain original words—for not only does בר signify son (bar), but *grain*; and again, פסח (pasah), signifies not only *fruitfulness*, but *Pascal Lamb*. Hence the *date* of the Feast of Passover פסח (Pasah), strictly alludes to the *paschal meal which* strengthened the people on the night of their deliverance—the eve of the 14th of Nissan, the following days being "the feast of *unleavened* bread" (another form of the same heavenly sustenance required for human need). We find the full significance for both terms in these words: "Truly, truly I say to you, except a בר (bar) of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth פסח *abundance*." (John xii. 24.)

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